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MEMOIRS

OF THE LATE

PHILIP MELVILL, ESQ.

LIEUT. GOV. OF PENDENNIS CASTLE, CORNWALL.

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MEMOIRS

OF

PHILIP MELVILL, ESQ.

CAPTAIN PHILIP MELVILL, the subject of these memoirs, was the fourth and youngest son of John Melvill, Esq. the descendant of a respectable and well allied family in the south of Scotland. His father resided in the pleasant and flourishing town of Dunbar, where he held the office of Collector of the Customs. Here his son Philip was born, on the seventh of April 1762, who appears, from letters written a few years before his decease, to have retained a lively attachment to this his native spot, and its vicinity. He describes its situation as high and healthy, gently sloping to the sea; having on one side an open bay, above which stands the church, and on the other, the venerable ruins of a castle, the asylum of Mary, Queen of Scots, before her ill-advised flight into England. "I think," he proceeds, "I could trace every building between my school and my home, and

recount each circumstance of social sport, or puerile adventure, which passed between my school-fellows and myself, within the well-known distance. Thinking of thee, my native town, how many other thoughts rush into my mind! my parents, my paternal home, my youthful days.—Let me dwell upon these tender ties. My beloved parents! how shall I mark my respect for your memory? O that I could recall the day or hour, when I repaid your kindness with ingratitude! I would endeavour to wipe away the tear which my undutiful folly had caused you to shed: I would respectfully take your dear hands, and implore forgiveness on my knees. May the great God and Father of my youth forgive me! I trust he has, for the sake of Him who is enthroned in glory on his right hand. My beloved parents too 'have passed into the skies;' I wish and hope to be there in the Lord's good time. Meanwhile, may I be an humble instrument in his hands of bringing my dear children to the promised inheritance, the heavenly Canaan, now possessed by their pious forefathers!"

In this pleasant town, embellished with the adjacent beauties of the land and sea, and with these dear and worthy parents, he chiefly passed his juvenile years. The scenery of Presmennen, a country seat five miles from Dunbar, the summer residence of the family, fixed in his mind that

sincere love for rural nature, which even a constant residence in populous cities, and the most confirmed habits of commercial life, are found unable to extinguish. The delightful sensations inspired by surrounding objects were improved into grateful adoration, when the God of nature was pleased to reveal himself to his heart as the God of grace. The house, as he describes it, was a venerable pile, seated in the middle of a wood, extending to the right and left; below it flowed a stream, and opposite rose a hill of considerable height, clothed with lofty trees. A garden on each side of the house gave additional pleasantness and salubrity to the mansion. This retreat was endeared to his recollection by many a sweet proof of parental love. His father seems to have merited the veneration with which he dwells upon his name: he speaks of him as "gentle and affectionate, but firm to rebuke what was wrong in his children. With eyes lifted up to heaven, and his hand gently raised, he used to say, 'Philip, Philip! remember on all occasions to speak the truth, detest falsehood of every kind, be exact to keep your word, be prudent in the management of your concerns:—you are now about to engage in all the dangers and temptations of a military life, God only can preserve you from them, study to make him your friend.' Frequently did the most pious and salutary advice flow from him; so anxious was he to instruct me in my duty both to God and man:

when I kissed his dear lips, before I retired to rest, he would impressively say, 'Consider, Philip, life is uncertain; I am drawing to my grand climacteric, I have had already several warnings, and may soon be taken from you: look from me to God, and remember your Creator in the days of your youth.' Thus was I admonished by the person whom on earth I most revered. But alas! I trifled with my eternal interests, slighted the admonitions of the best of fathers, and my rebellious heart led me to violate his authority, and to wound his feelings. In particular, I remember, (and how painful the remembrance now is!) I ventured once to go to a place of entertainment without his leave, and that too (which was no small aggravation of my fault) at a time when he was recovering from a dangerous illness, for which I thought myself sincerely thankful. How dark and imperfect are our views while in a state of nature, and how transient even the best feelings of the youthful mind! Little of genuine gratitude is to be found in us, even towards those who are the visible agents of all the good we receive in our helpless years: what wonder then if the invisible Dispenser of all blessings, mediate and immediate, should be far from our thoughts and affections."

Of his mother he speaks with a tenderness rather heightened than abated by the lapse of

years, and a review of his past life: "Dear, dear mother," he exclaims, "how soothing and delightful is the very name; how much more the remembrance of thy kind offices of love, and of all the sweets of thy society; the frequent walk by thy dear side along the flowery path, the benign expression of thy countenance, the instruction which flowed from thy lips, gentle and insinuating as the dew; thy pious concern to raise my childish thoughts from nature up to nature's God; thy faithful and earnest expostulations when my sinful heart led me astray! This excellent parent, by her example, shewed me how engaging is piety, when it flows from a sincere heart: she taught me to pray, she instructed me in Christian principles, and led me to the altar. In Scotland the day of our Lord's nativity was little observed; sorry am I to say this of my native land, it was regarded there merely as a day of feasting. My dear mother was an honourable exception to this irreverent practice, which it is devoutly to be wished, may be increasingly discountenanced and abandoned. I remember she once called me to her side on this great anniversary, and said with much feeling, 'My child, this is a sacred day, the day on which your adored Redeemer was born; it ought to be observed in a solemn manner, keep it holy through life, and follow not, with regard to this day, the custom of your native country.' By frequent repetition she endeavoured to impress upon my mind

striking passages from holy writ, and also from Young's Night Thoughts, a work congenial to her feeling and serious mind. Before I was sixteen she took me to the table of the Lord: the circumstances of that period, so novel and interesting to me at that time, appear to my mind but as the event of yesterday. I remember well her asking a token (a small piece of lead given in when admitted) of one of the elders, saying, 'My dear youth attends with me next Sabbath.' This dear mother! what did she not suffer on my account ere her pilgrimage was closed; she heard of battles fought, she heard of my wounds and captivity, she lived not to witness my return, to receive my embrace, to be cherished by my filial care; but her warfare has been long ended, and she has made a blessed exchange. Beloved parent! you seem now before me, beckoning me to follow in the Lord's good time."

These extracts satisfactorily shew that he was the child of many prayers, and who can doubt, on perusing the events that follow, that these prayers came up for a memorial before God, and, at length, after a severe but necessary course of discipline, brought down the blessings sought for on the head of this beloved son. Thus the importunate prayers of Monica for the conversion of her son Augustine continued for thirty years apparently without success, but for the encouragement of pious parents

in all succeeding ages, they were at length abundantly answered.*

It may not be useless to remark, in this place, on the solemn preparation of mind customary among the Scotch previous to their attendance at the Lord's table; even those, who in the general tone of their manners and conversation resemble the fashionable world, and in most respects seem careless of their spiritual concerns, abstract themselves for a time from all pleasurable pursuits, and devote the preceding week to serious reflection and private prayer. This holy ordinance, being seldom administered in the Scottish church, and only at stated times, may in part be the cause of the peculiar solemnity with which it is regarded. To be absent from the Lord's table, when these seasons recur, is thought to savour of profaneness. In country parishes, where the residents of every condition are well known to the minister, in consequence of his pastoral visits, no person of a notoriously scandalous life will venture to approach it; if he did, it is probable he would be repelled. Ministers of the church of England are, I believe, authorized by the canons to use the same salutary discipline, but they seldom venture to exert it. What unrelenting persecution the venerable Wilson, the apostolic

* See St. Augustine's confessions in Milner's Ecclesiastical History, vol. ii. p. 299, a very interesting portion of that excellent work.

bishop of the Isle of Man, underwent, for his conscientious firmness in enforcing this rule of discipline, is well known to the readers of his life. How lamentable is the want of a proper and effective discipline in the church of England! What must be the state of morals in a country which should seem to make the re-establishment of it impracticable!

On reviewing the period of his life here described, he further remarks—"When I look back upon these years, I am painfully reminded of the ravages which time has made in the family circle. My beloved parents, two brothers, and a sister, have been torn from me, removed, I trust, to a better world. One brother, a sister and myself, are now the only surviving branches. My parents had many severe trials, one was the death of their eldest daughter, then sixteen years of age, the circumstances attending which were peculiarly distressing. Her illness had been long and severe, various remedies were tried in vain; as a last resource the warm bath was prescribed; it was prepared at night opposite to my crib in the nursery, but nature was quite exhausted, and she expired in it. The distraction of her fond parents, accusing themselves of shortening her life, by yielding to a measure which seemed to have proved fatal, cannot be described. I was hurried away from the painful scene to the house of a near relation."

Nothing further remains to be recorded of his puerile years. Being now sixteen, his father, in compliance with his strong predilection for the army, procured him a commission in the 73d regiment, commanded by Lord Macleod, on condition of raising a certain number of men. His choice of this profession, as it appears from his own account, originated in those feelings and propensities, which compose the substance of our corrupt nature, and seek their peculiar gratification in the outward shew of respect, the ambition to command, the noisy pomp and desultory habits of a military life. Let me not be thought, however, to condemn or to disparage the profession itself; the lawfulness of which may be maintained on the same grounds as that of civil magistracy. Both, in their legitimate use are directed to the same end, the defence of the innocent from outward violence and injury; both, within their proper limits, are alike warranted by the word of God. In both, however ensnaring "in many respects to a Christian mind, God has frequently raised up faithful witnesses, who have stood forth as examples to others, in like situations, of the practicability of uniting great eminence in the Christian life with the discharge of the duties of their profession, however difficult."* But alas! how few of those ardent spirits, who press into

* Cecil's Works, vol. iv. p. 18.

the service, are actuated by just principles even in this country, where civil and religious freedom, and the upright administration of an impartial code of laws, supply the most powerful incentives to resist the arm of a foreign or domestic foe. May these motives be felt in all their force at the present crisis, which demands both of the soldier and the citizen the strenuous exertion of every faculty, to serve, and (may heaven prosper the attempt!) to save their country.

As the subject of these memoirs was now advancing into manhood, some notice of his person and turn of mind may not be misplaced. In both these respects he was well endowed. His bodily frame, though below the middle size, was regular and well proportioned; his countenance possessed a remarkable sweetness of expression, and his manners were frank and courteous. This engaging exterior was animated by a soul lively and ardent in its pursuits, and enriched with those qualities which the world highly esteems, and pronounces to be very good. But the Spirit of Christ, who seeth not as man seeth, found them in their natural state unfit for the service of the sanctuary; and therefore formed them anew, and stamped them with the impress of "holiness unto the Lord." How painful, yet how just is the remark, that in proportion as these natural graces and endowments were purified from mean and

selfish ends, and ennobled with real love to God and man, they sunk in the estimation of those, who were disposed before to rate them much above their intrinsic value!

He was now for the first time called away from his parental home to raise men in the remotest part of the north of Scotland. Here some of his relations resided, who by their influence with their tenantry could materially assist him, in procuring at a moderate rate, the number required. An officer of the Dutch brigade accompanied him on the journey, which the state of the roads, the rigorous season of the year, and the want of even tolerable accommodation, rendered very fatiguing and even perilous to a youth of sixteen, who was obliged to travel great part of the way on foot, over frozen and almost trackless wastes. The friendly reception which he met with from his relations, and the service rendered him by the Laird, which enabled him in a short time, and at little expense to raise his complement, could not but affect his grateful mind with strong and lasting sensations of their hospitality and active benevolence. But worldly friendships prove ensnaring, especially to tender and unfortified minds. The vice of drinking, encouraged by the pride of being reputed hospitable, and the comparative cheapness, with which it could be indulged, prevailed much in the Highlands. It was usual to begin the

morning with a dram, and the close of the day seldom left the guest in possession of his reason and his senses. Where the master of the house, a man of years and authority, not only invites his youthful guests by his own example to acts of intemperance, but, as is generally the case, imposes that example upon them as a law, can he be charged with undue severity, who condemns the practice as a conspiracy against virtue, good manners, and genuine hospitality? What hope remains that unripe minds with all their passions and appetites afloat will stem the powerful torrent, unless they are removed ere it be too late, to a sphere of constant employment, or at least to a society, where better principles or fewer temptations are found.

Providentially the stay of our young friend in these parts, was not continued long enough permanently to infect him with this vice, though he did not escape without injury to his health and morals. This he acknowledges and bewails in a review of his past life written many years after. While, however, he laments this pernicious custom, sanctioned by the semblance of hospitality, he dwells with delight on the primitive simplicity of manners which distinguished his Highland friends; and expresses how much he was struck with the faithful and laborious manner in which the minister of the parish discharged his pastoral

duties; visiting from house to house, catechising the younger part of his flock, and admonishing the elder. "It is much to be regretted," he remarks, speaking of England, "that such pastoral visits are not more usual with our clergy, who, when they do visit their parishioners, seldom lead the conversation to topics connected with their ministerial function, while men of secular employments are fond of introducing theirs to the notice of the company. And yet, though self-gratification be their object rather than the entertainment or information of their hearers, they are not thought to transgress the rules of good-breeding. But let a faithful minister of Christ in his social visits to the families of his flock adapt his discourse ever so pertinently and judiciously to their spiritual circumstances, in some who are present it will excite wonder, in others a shrinking from the discourse and a visible disgust, with a hearty wish that the visitation were at an end, and that it may never be repeated. Thus religion, which as the great concern of our lives, ought to be uppermost in our thoughts, and the most interesting theme upon which our tongues can dwell, is treated as an unwelcome intruder whenever it ventures to appear in the social scene. Our quit-rent of Sabbath dues is all we are content to pay to it."

Having now succeeded in the object of his visit to the Highlands, he returned home by the

route of Aberdeen, Perth, and Edinburgh; at which latter place a providential deliverance, then fresh in the grateful recollection of the inhabitants, had recently occurred. It is noticed by him in a letter to a friend, and deserves to be kept in remembrance. The new town of Edinburgh is connected with the old by two handsome bridges of stone. One of these soon after its erection, unexpectedly, and without any previous warning, fell; this took place on the Sabbath, at a time, when the numerous congregations frequenting the places of worship in the old town, had passed over it not more than ten minutes, while the few that were on it at the moment of its fall, perished in the ruins.

Those characters, who habitually disregard the supreme hand, which overrules all events, will not in their hearts ascribe this critical escape of hundreds, who had been engaged in the public worship of their God, to a particular providence, and will be inclined to contemn and pity those who do. But the man, who builds his religious creed on the word of God, will implicitly believe, that the times and circumstances of life and death are in the hands of the Almighty, and are subject to his sovereign, though secret-working, power. To attribute such signal deliverances as these to the necessary operation of second causes, suits indeed the infidelity of the atheist, or the scepticism of

the libertine, who, differing as they do in other respects, perfectly agree in this.

The doctrine of a particular providence however, extending its parental care to individuals, as well as states, is not only asserted in express terms in both scriptures, but is also illustrated in the history of most of the Old Testament worthies. Many circumstances of their lives seem to have been recorded for this very purpose among others, that the people of God might be strengthened in their faith and obedience, under that darker dispensation, by the belief of this important truth in particular. If from revelation an appeal be made to reason, it is not difficult to conceive a variety of ways in which a particular providence may act without any apparent interruption of those general laws, or, to speak perhaps more correctly, of those impelling forces, to which the Almighty has subjected the material universe. And when the *dignus vindice nodus*, the danger, not to be escaped by human foresight, is undeniable, and the deliverance great, shall we deny the interposition of Him, "who holdeth our soul in life, and suffereth not our feet to slip?"

And now again for a short season, which was to prove the last, the subject of these memoirs found himself under his father's roof: "I had sipped a little," to use his own expression, "from

a foreign stream, and had experienced that its waters were polluted and intoxicating. Like the new-fledged bird, adventuring from the nest, I had tried my unassisted powers, and found them unequal to protect me from the first temptations to which I was exposed." Home however, and the delightful heart-reviving smiles of his beloved parents made amends for all. But this asylum of his youth was soon to yield him to the wide world —the call of professional duty tore him away from it. His pious parents had not failed to improve the interesting interval, by imprinting on his mind the most salutary advice, " to beware of the world, its smiles as well as its frowns, its open dangers and its secret snares ; above all to seek the God of his fathers, who alone could preserve him, by daily and earnest prayer." These general admonitions were doubtless branched out into the several particulars adapted to the disposition and circumstances of their son, for mere generalities are not calculated to make much impression, or indeed to convey much instruction to the minds of youth. As the parting day drew nearer, every hour increased in value : his father, now in a declining state of health, had little reason to indulge the hope of seeing again a son, whose regiment was destined for service in a foreign clime : repressing what he must have felt, with an outstretched hand and solemn prayer he gave him his last benediction. His mother however accompanied him as

far as Haddington, twelve miles from Dunbar. Before parting they knelt down together; to use his own language, " she prayed for me, and wept as she prayed; her expressions have escaped my memory, but my heart vouches for the substance; she commended me to *her* God, and *my* God, through the ever blessed Redeemer: I doubt not that the Lord heard her with acceptance, and, in his own time, prepared my heart to receive the blessings which my pious mother then implored. On rising from her knees, she embraced me and said, (probably with a foreboding heart) ' My Philip, what a mercy it is that we know not what is to come: wisely and graciously hath the Lord concealed from us the sorrows that await us; we should otherwise be unnerved, and unfitted for the duties of life. It is another instance of the Lord's goodness, that our feelings on such occasions as these do not overpower us, and that one scene lessens the impression of another.' "

Bidding now adieu to his beloved mother, doubtless with the consolatory hope (which was never realized) that they should meet again, he proceeded to Elgin, a pleasant town on the banks of the river Lossie, where the regiment was quartered. Here he was introduced to manners, as well as scenes, very different from those to which he had been accustomed. He found himself, as it were, in a new world, where whatever he saw or

heard combined to efface former impressions, and to stamp others on his mind of an opposite character. A society, consisting chiefly of youths, removed, without passing through any intermediate state, from the school to the army, unawed by the eye of authority, eager to assert their right to all the privileges of manhood; a society, where, points of discipline excepted, a perfect equality reigns, where subsists a jealousy of control; a society, subject only to the fantastic laws of military honour, must unavoidably be pregnant with the seeds of moral evil: in such a society the most licentious spirit, even without the aid of a ready wit and an engaging address, will commonly have more influence to lead the weaker part astray, than the example of better conduct, in the well principled few, will have to preserve them. Far be it from me to reflect ungenerously on a profession, which, in conjunction with our navy, is, under God, the safeguard and dependance of Britain, and which is, at this very period, entitling itself to the most honourable distinctions a grateful country can bestow. I mean only to point out the great disadvantages to moral principles arising from the elementary parts composing a regimental corps of officers, inasmuch as it generally consists of a large proportion of very young men. Having pointed out the evil, may I be permitted to add, that the institution of military schools, both for the private and officer, according to the plan lately

adopted in this country on a national scale, seems to be the best remedy for this inherent evil, which can be devised, provided a due regard be had to moral and religious instruction, the main hinge, on which the utility of such establishments turn. To those who engage in the service without such a previous state of discipline, the best corrective to the growth of licentiousness is actual service in the field, or, at least, constant occupation in those military exercises and studies which are preparatory to it. The former salutary ordeal our young officer was soon to undergo; but the interval was dangerous, and, by his own account, injurious to his morals. The arguments by which his looser associates endeavoured to gain his concurrence to their own vicious practices, were such as libertines generally use, contemptible in themselves, but formidable from their application to the passions rather than the reason; and where the appeal to these partial advocates failed, the subtle poison of ridicule was frequently successful: conscience, enlightened by a religious education, remonstrated indeed from time to time, but its voice was gradually overpowered by the force of solicitation and example, exciting corrupt propensities, and removing the salutary checks of fear and shame. He became less mindful of his dear parents, more remiss in his stated devotions, and in the reading of his bible; more negligent to improve his mind, and more inclined to dissipation.

The best precaution, it should seem, which a parent, who places his son in the army, can take for the preservation of his morals, is to endeavour to select from among the officers who compose the corps, a man of sense and good principles, as a Mentor to his inexperience. An officer of this character, whom he survived, and to whose memory he pays a due tribute of gratitude, proved such a friend to him: his advice served in some degree to counteract the baneful influence of others; he used to say to him, "Melvill, recollect yourself, idle not away your time, but continue your mathematical studies, and increase your stock of general knowledge; as an officer you have much to learn: I devote a portion of every day, both morning and evening, to my studies, and find more pleasure, and certainly more advantage in so doing, than our young comrades do in idling and carousing." Now and then too a letter from his parents, breathing all that pious solicitude and affection could dictate, would revive sensations favourable to virtue, excite ardent wishes to be restored to their society, and make him resolve to be in future more attentive to their admonitions; but the next invitation to join a party of pleasure, as the phrase is, prevailed over better feelings, and put his good resolutions to flight.

The major, who at this time had the charge of disciplining the regiment, was a brave and veteran

officer, inured to service in the German war; under his care both officers and men were well trained, and the regiment, though consisting of one thousand men, was soon in a condition for service in the field. After some stay at Elgin they proceeded by the route of Fores and Nairn, to Fort George. At this fortress, the bridle of the north, they remained for some time, perfecting themselves in their military exercises, and doing duty with the garrison. They were now formed into regular companies, and Lieut. Melvill was appointed to the light infantry, a distinction, of which our young officer, as he himself tells us, was not a little proud.

On the 8th of May 1778, the transports arrived to take them on board and convey them to Portsmouth: the embarkation of this fine body of men must have presented a scene of great interest both to the eye and heart of an intelligent spectator. As the situation of Fort George is nearly centrical to the extremities of the Highlands, it afforded the numerous relatives and connections of the regiment an opportunity of gratifying their ardent desires to see them embark, and to take an adieu, which to many, if not to most, was likely to prove the last. The inhabitants of the southern parts of our island cannot, from their own feelings, conceive the strength of that attachment which binds the Highlander to his clan, his kindred, and his

home. With us the ideas of country and of kin are distinct ideas, each has its appropriate set of feelings, and these are not always in unison: but in the breast of the Highlander they are not merely associated, but blended and incorporated together, and thus united, they act with triple force. An occasion so unusual and interesting as this, was peculiarly calculated to excite them: parents, brothers, sisters, and friends rushed into each others embrace, and it required the active interference of the subaltern officer, and the repeated peremptory order of the superior to get them on board; to use his own words—"We embarked; reciprocal blessings, succeeded by frequent and hearty huzzas passed from shore to ship, and from ship to shore: we gazed in crowds from the deck; they kept waving handkerchiefs and hats—but the anchor was up, the sails were unfurled, the breeze freshened, and the land lessening by degrees to the sight, at length totally disappeared."

After a tedious passage of fifteen days, the regiment arrived at Portsmouth, but, being too late for the East India fleet of that season, it was ordered to the isles of Guernsey and Jersey, where it remained in pleasant and healthy quarters till the month of December in the following year.

A diary kept by him at this time, and now in

my possession, proves that he had begun the practice of noting daily occurrences, and remarking faithfully and unsparingly on professional failures in his own conduct. This practice, after a long intermission, occasioned by a series of sufferings, too painful to admit of that degree of self-recollection, which a journal on this plan requires, he at length resumed, when the Almighty brought him back in safety to his native land, and soothed the sorrows of many years with the tranquil enjoyments of domestic life. Devoted as it was, in the latter and better part of his days, to moral and religious uses, it produced in him a regular habit of self-examination. Extracts from the journals of many succeeding years, (some of which will be annexed to these memoirs as an appendix) would shew how conducive this method of unbosoming the secrets of the heart to his own inspection, and weighing them in the all-perfect balance of the sanctuary, was, to the growth and flourishing state of every christian virtue; and whosoever arms himself with courage and constancy, to submit his thoughts and conduct to the same test, and ventures to face the decisions of an enlightened conscience, resolved to condemn or acquit himself according to its verdict, may humbly, yet confidently hope for the aid and consolation of the Holy Spirit, to confirm his good resolutions, to help his infirmities, to co-operate with his en-

deavours, and to apply the balm of a Saviour's blood and merit to his conscience, when wounded by recent and occasional acts of guilt.

These happy effects did not indeed, and could not be expected to follow the keeping of a diary in his then state of mind, directed as it almost exclusively was to professional pursuits, but the faithful manner in which his design was executed, denoted an ingenuous disposition, and a laudable solicitude to acquit himself of the duties which he owed to his king and country, blended with a love of distinction, which doubtless pervaded and animated every part of his conduct.

It should have been mentioned, that soon after the period of his destination for the army, his father had placed him in one of the best seminaries in Edinburgh, for instruction in those branches of the mathematics, which relate to military tactics, and the science of fortification: these studies he prosecuted with vigour, during his short career as a soldier, and embraced every opportunity, which circumstances afforded, of combining practice with theory. Some of his plans and draughts of fortified places were much approved of by his superiors, who employed him occasionally in that line: his time therefore, while he was quartered in these islands, was not unprofitably spent, and his intel-

lectual pursuits, as well as his moral habits, would have borne a comparison with those of young men of the greatest promise in the army.

In these agreeable quarters, the first summer and autumn of his military life passed away almost without a cloud; he was amiable and beloved, was deemed happy by others, and probably thought himself so, for he was ignorant of his spiritual state, and unenlightened by the word of God, which, though occasionally in his hands, was but little in his thoughts, and still less in his affections; in short, to him it was a sealed book, as it is in fact to all unconverted persons, who, however well they may understand its meaning in a critical sense, have and can have no spiritual discernment of its peculiar excellencies, and no proper relish for them: he was prosperous and at ease, "the strong man armed kept his palace, and his goods were in peace." But the stormy season of his life was not far distant, and other scenes than what these halcyon days and blooming isles presented, were preparing for him. How little do we conceive of the good and evil that lie before us in the path of life! Providence thought fit to subject him to a long continued extreme of pain and adversity, beyond all human foresight to anticipate, in order to try and to humble him, and this gloomy dispensation, threatening an eternal night of darkness and despair, was a memorable link in that marvel-

lous chain of events which brought him back to one of these islands, that he might receive at once the best of temporal blessings, in a virtuous, prudent, and affectionate wife; and the earnest of a spiritual blessing incomparably greater, the knowledge of himself, as a lost sinner, and of Christ, as an all-sufficient Saviour.

The season for the annual departure of the first East Indian fleet now drawing near, orders arrived for them to embark on board of the transports which were conveying to Jersey the 78th regiment, with strict injunctions to prevent any intercourse between the two corps, the latter having been in a state of mutiny. These vessels arrived on the 27th of November, and after disembarking at St. Hiliers, the troops they brought, were ordered round to St. Obans to take on board the 73d, which, immediately on the landing of the other regiment, had marched to that part of the island, to avoid communicating with it. Touching at Guernsey, to take on board one of their divisions which was quartered there, and being further detained by contrary winds, they did not anchor at Spithead till the 7th of December. On the 10th they disembarked and marched to Petersfield, at which town, and the places adjacent, they remained in quarters till their final departure for the East Indies in March 1779. During this interval the subject of these memoirs was favoured with an

opportunity of gratifying his dear parents at the expense of no slender portion of his finances, and thus evincing that his love to them far outweighed every selfish consideration. His father, among other supplies, had remitted him a draft on a mercantile house for forty pounds, but being desirous (on what particular occasion is unknown) to recover possession of it, if not already paid; he intimated a wish to that effect. His son, happy that it was yet in his power to comply, returned the draft to his father, with a satisfactory assurance that he had no need of the amount. Before his fond parent, charmed with this instance of his forbearance and disinterested love, could replace the sum, he had sailed for India; but this act of self-denial found its own reward in the reflection, that he had done what he could, to prove himself not unworthy of so good a father.

While he remained in these parts, a generous but unknown benefactor, sent him a box containing various articles of wearing apparel, suited to the climate of India.

Another instance of generosity is recorded by him, as having occurred at this time. A gentleman, whose name likewise he could never learn, stopping at Liphook, where the regiment had halted to take some refreshment on its march, sent for a non-commissioned officer of each company,

and presented him with a sum of money to be distributed among the soldiers.

Nothing more of a memorable nature occurred till the time of the regiment's embarkation. On that occasion a mutiny broke out in one of the companies. Some malicious persons, practising on their ignorance, had poisoned the minds of these men with the persuasion, that they were sold by the British Government to the East India Company, and that it was the intention of their officers to desert them as soon as they had decoyed them on board. The consequence was, that being ordered to march for Portsmouth, they openly mutinied, and threatened to fire upon their officers. So dangerous a spirit might have spread like wildfire among the troops; had it not been providentially checked by the prompt and resolute spirit of another officer, who, coming up with his corps at this critical juncture, without hesitation ordered his men to prime, load, and advance on the mutineers. The effusion of blood which was about to follow on both sides, happily was prevented by the humane interference of the captain of the mutinous company, who entreated his brother officer not to proceed to extremities with those misguided men. At length, partly by the persuasion of their own officers, and partly by the assurance of their Colonel Lord Macleod, who was sent for by express from Portsmouth, this alarming mutiny was

quelled. The men returned to their duty, and afterwards embarked with apparent cheerfulness on board the Indiamen destined to receive them. It is no pleasant task to enhance the guilt of these men with the charge of ingratitude, but it may be useful to remark, that they had been treated by their captain with peculiar kindness and indulgence, attended probably with some relaxation of discipline. The art of governing minds is not to be attained without an insight into the peculiar dispositions of those who are placed under control; and in order to acquire this, it is necessary to observe the effects, which a particular mode of treatment has upon them. In military command, the amiable feelings of a benevolent mind require to be tempered with a due regard to the conduct of the individual soldier, and to the maintenance of that steady discipline, which ensures respect and obedience to the superiors, and renders an army formidable only to the enemies of the state.

Mutinies similar to the one here recited broke out not unfrequently, in the late war, among new-raised levies; and it is to be feared, they were partly occasioned by the variety of deceitful arts used to trepan the men into the service. These unwarrantable and dangerous frauds of the non-commissioned officers, should be discountenanced by the head of a recruiting party, and the victims of ignorance and credulity should be uniformly

dicharged. Nothing can be more opposite to the principles of true honour, as well as of sound policy than to recruit the army by fraudulent practices. No instance of a mutiny arising from this cause has occurred, I believe, in the course of the present war. We may therefore hope, that such artifices are effectually checked, as well by the standing regulations of the recruiting service, as by the more honourable spirit, with which that service is conducted.

Every preparation being now made to put the troops on board their respective ships, the 73d regiment embarked, with other corps, on the 7th of March 1779, and on the day following the fleet of Indiamen and transports, convoyed by several ships of war, sailed from St. Helens; the whole being under the command of Rear Admiral Sir Edward Hughes.

To enumerate the incidents of this voyage, as I find them recorded in his journal would be foreign to the object I have in view. They were few, and not very interesting. From various causes it was protracted to a great length, and proved fatal to no inconsiderable number of the troops.

The duty of a military officer, embarked on board of ship with his troops, is necessarily limited

to a few particulars, affording him small scope for exertion. But, if he has little to do in the line of his profession, he has much to try his temper, and to exercise his patience; the contracted circle in which he moves is mortifying to an active spirit, and the jealousy subsisting between services differing so much in their nature and habits, as those of the land and sea, tends to increase that irritability of temper, produced by the tedious uniformity of daily occurrences, running through so many weeks and months. It appears that Lieutenant Melvill was as attentive to the health, discipline, and comfort of his men, as circumstances would permit; his remarks on these and other points shew that he had the good of the service constantly at heart; but they discover likewise, symptoms of a spirit prompt to resent any conceived disrespect shewn to him or his corps; and a disposition rather too punctilious on points of military duty, which even under the influence of evangelical principles, it was late in life, ere he could subdue.

Soon after the arrival of the fleet in the warmer latitudes, an infectious disease, called the jail-fever, broke out among the troops, and continued its ravages till they reached the Cape. This disease, which the subject of these memoirs probably caught from visiting the sick, attacked him with such violence that his life was despaired of; but he was reserved for severer trials now

approaching, and for a more signal deliverance by the Almighty.

On the 8th of January 1780, the fleet anchored in Madras roads, after a passage of exactly ten months, and on the following day, the troops disembarked, happy, without doubt, to reach their destination after such a voyage, and eager to commence their military career.

The course of these memoirs has now brought us to a period, which connects them with events of a public nature, and of great historical importance. A few remarks on the moral causes, in which these events originated, as far as they owed their rise to the British administration in India, may not be altogether unsuitable to the present occasion.

That previously to this period, a spirit of venality and corruption had widely diffused itself among the principal servants of the East India Company in the Carnatic, is an assertion grounded on a multitude of facts, and which at this day will not be disputed. The well-meant, but (as I conceive) rash and unconstitutional measures, into which a virtuous governor, Lord Pigot, was hurried by his zeal to reform the prevailing system, proved not only fatal to himself, but also to the cause in which he had embarked; his colleagues in council,

one of whom he had displaced, availed themselves of the irregularity of his proceedings to justify their own; and, in order to screen themselves from detection and punishment, deposed and imprisoned their president, who died soon after. Of the individuals concerned in this transaction, which involved the complicated guilt of dissolving the legal government, and substituting an usurped authority, two only were recalled. A majority of the faction retained their high stations in the service; and the ancient abuses not only continued, but were even carried to a greater height by the two succeeding administrations.

A government thus constituted must eventually fall a prey either to civil discord, or the sword of an invader; and the Carnatic was at this time threatened by a formidable and inveterate enemy, who had now matured his plans, and accumulated his forces, to fall on those by whom he had been recently injured and insulted. Never could he hope for a more favourable opportunity of gratifying his hatred, and executing his schemes of conquest and extirpation. The Company's treasury was exhausted; the army ill-paid and ill-equipped; an extensive frontier unprovided with the means of defence, and our allies and dependent states depressed and disaffected.

It appears from authentic documents, that the

design of Hyder Ally to invade the Carnatic, and his extensive preparations for effecting it, were long known to the English at Madras; yet such was the supineness of Government, that not a single step was taken to guard against it, the infatuation proceeded so far as almost to exceed belief. "Repeated advices of the different marches of the enemy had been sent to the Select Committee from the officers commanding frontier garrisons: but, instead of duly attending to intelligence of so important a nature, and so well authenticated, they treated the authors of it with contempt, as visionaries, whose fears suggested their belief of events the most improbable."

This obstinate incredulity sprung from various causes; a consciousness of being unprepared to meet the danger, and a consequent aversion of mind from the contemplation of it; together with a hope, that it would never be realized, which was nourished by the delay that ensued from the first intelligence of Hyder's design, to the period of its execution. The prevailing sentiment among the military chiefs at Madras was an avowed contempt of Hyder and his army. This too contributed to lull the minds of those, who were naturally more apprehensive, into a fatal security.

Encouraged by the certain intelligence, which he had received, of a combination of circumstances

so favourable to his views, Hyder, about the middle of July 1780, entered the Carnatic, at the head of an army variously composed, and amounting on the lowest computation, to one hundred thousand men. This vast body, meeting with no resistance in the field, laid waste the open country and the fortified towns with fire and sword; while parties of horse advanced to the suburbs of Madras, and compelled the numerous inhabitants to take shelter within the fort.

Instead of going further into events of a general nature, I shall now confine myself to those, in which the subject of these memoirs, as an officer of the 73d regiment, was immediately concerned.

On the 8th of September, a division of the main army consisting of one company of grenadiers commanded by Lieutenant Lindsey, one company of light infantry by Captain David Baird of the 73d regiment, to which Lieutenant Melvill was attached; two European companies of grenadiers commanded by Captains Phillips and Ferrier; the native marksmen amounting to sixty men under Lieutenant Muat; five companies of Sepoy grenadiers under Captain Rumley; and five under Captain Gowdie, with a quantity of amunition; the whole under the command of Lieutenant-Colonel Fletcher, an officer of distinguished cou-

rage and conduct, marched to reenforce the detachment of Colonel Baillie, which on its way to join the main army, had been attacked by the flower of Hyder's army, under the command of his son Tippoo Sahib, who was sent to intercept it with a force consisting of thirty thousand horse, eight thousand foot, and twelve pieces of artillery. The junction, after a skilful march, was effected without loss, and the detachment, thus reenforced, and now consisting of about three thousand men proceeded towards Conjeveram, a village and pagoda fifteen miles distant, where the main body of our army, commanded by Sir Hector Munro, was posted in front of Hyder's encampment. Previously to the junction of Colonel Fletcher, the troops under Colonel Baillie had sustained several attacks from the numerous forces sent against them in an action which lasted for many hours, and in which they repulsed the enemy with very great slaughter. Hyder, who had received exact intelligence of the march of Colonel Fletcher, and had made an unsuccessful movement to intercept him, now advanced with his main body, to attack Colonel Baillie, leaving his tents standing, and ordering a body of irregular cavalry to keep up the shew of an attack on the out-posts, and to amuse our army at Conjeveram. This stratagem fatally succeeded.

Colonel Fletcher's detachment joined Colonel

Baillie on the 9th of September at half an hour past six in the morning. The junction of these forces inspired the whole with fresh spirits. After the parade in the evening, Colonel Baillie, having previously directed that all orders given by Colonel Fletcher should be obeyed without hesitation, gave orders for the troops to be in readiness to advance. Accordingly between eight and nine o'clock in the evening, they marched off toward the left, by way of Subdeverim, the baggage being disposed on the left flank. Colonel Fletcher's detachment was dispersed in different parts of the line. From the moment they began to move the enemy played off their rockets, which, from the vigilance of the flanking parties, did but little execution.

Nothing of any consequence happened until a little after ten o'clock at night, when several guns were observed opening on the rear. Captain Powell, who commanded the rear-guard, immediately unlimbered his guns, and informed Colonel Baillie of what had happened. The line was instantly ordered to counter-march, the baggage and camp-followers passing through the intervals. After countermarching a few hundred yards, the line was formed with its front towards Perambaukum. The enemy kept up an incessant fire, though without any great effect; and, as they did not discover any inclination to advance, Colonel Baillie ordered the troops to face to the right, and

march into an avenue, the same road they had passed but a few minutes before. The whole line being now formed in the avenue a general halt took place. In the mean time the enemy kept up an incessant cannonade, which did great execution. This obliged Colonel Baillie to detach Captain Rumley with five companies of Sepoy grenadiers to storm their guns. There is not a doubt but this party would have accomplished the important service on which they were sent, had not a water-course, which happened at that time to be unfordable, obliged them, about half-past eleven o'clock, to return to the line. By the time that Captain Rumley returned, the enemy's guns were heard drawing off towards our front, and a general alarm was apparent throughout their camp, owing, as was supposed, to their having received intelligence of the party that had been sent to storm their guns. From their noise, confusion, and irregular firing, one would have imagined that a detachment of our men had fallen upon them with fixed bayonets. At that critical moment had a party of grenadiers been sent against them, they would have routed without difficulty the whole of Tippoo's army. Having about ten o'clock in the evening, advanced a few hundred yards in the avenue, the detachment remained there in perfect silence until the morning.

Colonel Fletcher being asked by some officers

why Colonel Baillie halted, modestly answered, that Colonel Baillie was an officer of established reputation, and that he, no doubt, had reasons for his conduct. It cannot however be denied, that this halt afforded an opportunity to Tippoo Sahib of drawing off his cannon to a very strong post, by which the English were obliged to pass; and at the same time of informing Hyder of their situation, and suggesting to him the expediency of advancing for the improvement of so favourable a conjuncture.

On the 10th of September, at five o'clock in the morning, our little army marched off by the right in subdivisions. A few minutes after six, two guns opened on their rear, on which the line halted a few minutes. Large bodies of the enemy's cavalry now appeared on their right flank, and just at the moment when the pagoda at Conjeveram appeared in view, and our men had begun to indulge the pleasing hope of a respite from their toils and dangers, a rocket boy was taken prisoner, who informed them that Hyder's whole army was marching to the assistance of Tippoo. Four guns now opened on their left flank with great effect. So hot was the fire they sustained, and so heavy the loss, that Colonel Baillie ordered the whole line to quit the avenue, and present a front to the enemy, and at the same time dispatched Captain Rumley with ten companies of Sepoy

grenadiers to storm the enemy's guns. Colonel Fletcher being made acquainted with this order, judged it necessary to have a party to support Captain Rumley, and immediately desired Captain Lucas, with his battalion, to go on that service; but this order being thought improper, was countermanded by Colonel Baillie. Within a few minutes after Captain Rumley had left the line, Tippoo's guns, by his appearance, not less than by the firing of our artillery, were silenced. Rumley's little detachment immediately took possession of four of the enemy's guns, and completely routed the party attached to them. Captain Rumley, overcome with the exertions he had made, and unable, from bodily fatigue, to carry into effect the ardent resolution of his mind, ordered Captain Gowdie, the officer next in command, to lead on the party, and take possession of some more guns, placed a few hundred yards in the front. But as they were advancing for this end, not many minutes after Captain Gowdie* had been invested with the command, a sudden cry of horse, horse! was heard among the Sepoys. Presently the camp-followers, whose numbers were nearly five to one of the troops under arms, were driven on a part of the line by the numerous and surrounding forces of Hyder Ally, who, being informed of the embarrassing situation of Colonel Baillie, had left

* Now General Gowdie, the late Commander in Chief at Madras.

his camp without striking his tents, with a view to conceal his march from the English. A great confusion among the troops, was the unavoidable consequence of this unexpected onset. The Europeans were suddenly left on the field of action alone; and, at that critical moment, a detachment from the advanced guard of Hyder's army pressed on with great celerity, between our line and Captain Rumley's party; the commanding officer, apprehensive of being cut off from the main body, judged it most prudent to retreat.

Colonel Baillie, when he was informed that an immense body of horse and infantry was marching towards him, and that this was supposed to be Hyder's main army, said, "Very well! we shall be prepared to receive them." Hyder's whole forces now appeared incontestibly in view, and this barbarian chief, who, as was observed by Pyrrhus, of the Roman General, had nothing barbarous in his discipline, after dividing his guns agreeably to a pre-concerted plan, opened from sixty to seventy pieces of cannon, with an innumerable quantity of rockets.

Hyder's numerous cavalry, supported by his regular infantry and European corps, driven on by threats, encouraged by promises, and led on by his most distinguished officers, bore on our little army in different quarters without making any impres-

sion; our men, both Europeans and Sepoys, repeatedly presenting and recovering their fire-arms as if they had been manœuvring on a parade. The enemy was repulsed in every attack; numbers of their best cavalry were killed, and many more wounded. Even their infantry were forced to give way, and Hyder began to think of a retreat. A movement which Colonel Baillie made to the right, evidently shewing that he meant to attack the enemy's artillery, rendered Hyder still more apprehensive of the issue of the battle; he consulted Lally, a French officer, who told him that a retreat was then too late, that the English army from Conjeveram was probably advancing in the rear, and that nothing remained but to endeavour, by their artillery and cavalry, to break the detachment.

Tippoo Sahib had by this time collected his party together, and renewed the cannonade; and at the same time that our men were under the necessity of sustaining the pressure of both the father and the son, two of their tumbrils were blown up by Hyder's guns, and made a large opening in both lines: they had now no other ammunition than grape, their guns discontinued firing, and in this dreadful situation, under a terrible fire, not only of guns but rockets, losing great numbers of officers and men, they remained from half-past seven till nine o'clock.

Hyder, perceiving that their guns were entirely silenced, came with his whole army round their right flank; the cavalry charged them in distinct columns, and, in intervals between these, the infantry poured in vollies of musketry with dreadful effect. Mhiar Sahib, with the Mogul and Sanoor cavalry, made the first impression; these were followed by the elephants and the Mysorean cavalry, which completed the overthrow of the detachment. Colonel Baillie, though wounded, rallied the Europeans, and formed them into a square. With this handful of men he gained a small rising ground on the plain, where, without ammunition, and having most of his people wounded, he resisted and repulsed thirteen separate attacks; but fresh bodies of cavalry continually pouring in, they were broken without giving way. Many of our men, desperately wounded, raising themselves from the ground, received the enemy on their bayonets.

Captain Lucas's battalion of Sepoys, at the time when our men moved up to the rising ground, was stationed to the right of the European grenadiers, but that corps, seeing the Europeans in motion, and misunderstanding perhaps this evolution for a retreat, broke in the greatest confusion. The Europeans, bravely sustaining their reputation for intrepid valour, remained in this extremity of

distress, steady and undaunted, although surrounded by the French troops, and by Hyder's cavalry, to the number of forty thousand; they even expressed a desire, although their numbers did not exceed four hundred, of being led on to the attack. A party of topasses, or artillery men, who were advantageously posted at the distance of about thirty yards in our front, kept up an incessant fire of small arms with great effect. Many attempts were made by the enemy's cavalry to break this small body of men, but they were repulsed by the steady conduct of the main body which supported them.

Colonel Baillie finding now that there was no prospect of relief from General Munro, held up a flag of truce to one of the chiefs of Hyder's army; but this was treated with contempt, and the enemy endeavoured, at the same time, to cut off the colonel; the reason assigned was, that the Sepoys had fired after the signal was hoisted. A few minutes after this, our men received orders to lay down their arms, with intimation that quarter would be given. This order was scarcely complied with, when the enemy rushed upon them in the most savage and brutal manner, sparing neither age nor infancy, nor any condition of life; and but for the humane interposition of the French commanders, Lally and Pimoran, who implored and insisted with the con-

queror to shew mercy, the gallant remains of our little army must have fallen a sacrifice to that thirst of blood with which the tyrant disgraced his victory.

In the course of this action, and in the slaughter which followed the surrender of the troops, twenty-nine British officers, out of eighty-six, including volunteers, were killed in the field, and thirty-eight wounded.* Among the slain was the gallant Colonel Fletcher, whose exertions on this fatal day merit the highest praise; he fell universally beloved and lamented.

In the number of the wounded was Lieutenant Melvill, whose preservation from immediate death, and recovery from among the dead and dying, were marked with peculiar circumstances, and deserve to be ranked with the most signal deliverances vouchsafed to an individual.

* The gallant Captain Baird, (now Lieut. Gen. Sir David Baird) who commanded the company to which Lieut. Melvill was attached, was wounded in this action, and being taken prisoner, suffered a long captivity at Seringapatam, within sight of the royal palace of Tippoo Sahib, which he afterwards took by storm, on the memorable 6th of May 1799, a day fatal to Tippoo himself, and to the empire founded by his father, Hyder Ally, on the ruins of the ancient family who were its lawful possessors. Sir David honoured the subject of these memoirs with his friendship and esteem, and with a generous ardour endeavoured on every occasion to promote his interests.

From his own manuscript, now in my possession, but in a mutilated state, it appears that he received his first wound on the rising ground, to which the European troops retreated, after the main body of the army had been broken by the united efforts of the enemy's infantry and cavalry. By this wound the bone of his left arm was shattered. A few instants after, as he was in the act of turning round to give the word of command, a ball passed through the same arm, and part of his left breast; had he not been standing in this particular position at the very instant of receiving the wound, it must, from the direction which the ball took, have proved fatal. The enemy's cavalry having penetrated into our ranks, after the surrender, in the confusion and carnage which ensued, the muscles of his right arm were cut in two by a sabre, and he was dashed unmercifully on the ground. He was, after this, stripped of all his clothes, including even his shirt, and while he was dragged to a convenient spot for this purpose, his head striking against every stone, and his disjointed arms trailing over the ground, he suffered the extremity of torture. As he lay, naked, bleeding, and helpless on this spot, a horseman, with wanton cruelty, wounded him in the back with his spear. In this miserable situation he lay for two days and two nights, exposed to the intense heat of a burning sun, to the danger of being torn to pieces by beasts of prey, and, what every soldier,

whose lot it has been to lie wounded on a field of battle, knows to be more dreadful than any, or all circumstances of suffering united, to the want of water. Having made repeated efforts to assuage, in some degree, his burning thirst, by means of whatever grass or herbs were in the narrow circumference of his reach in vain, he was reduced, like other men in similar circumstances of extreme distress, to the necessity of seeking for relief from the moisture of his own body. Had it not been for the humane and generous attentions of Lieutenant Forbes, who lay by him part of the first night, and assisted him, he must, in all human probability, have perished. At last, on the morning of the third day, he was picked off the field by some of the enemy, who, merely for the sake of the reward of ten rupees, offered for bringing in an European alive, carried him, in a most cruel and insulting manner, into their camp.

To this narrative, which has already appeared in print,* I shall subjoin a few extracts from an account drawn up by himself many years after, at the desire of a friend. It is to be regretted that in his journal, written soon after the event and when the recollection of what he had endured was fresh in his mind, these particulars are erased.

" Our small force, (not exceeding three thousand men in arms) was at last surrounded by an

* See Memoirs of the late War in Asia.

army of seventy or eighty thousand. It was a truly awful sight to behold, formidable columns of cavalry, infantry, and artillery, on the advance to dart fire and death on a mere handful of men. Every thing was done that could be effected by valour and discipline, under such disadvantageous and even desperate circumstances; at length the ranks were broken, the enemy rushed in, and the field presented a picture of the most dreadful and inhuman carnage. In vain were the tokens of surrender and submission held forth. Such as had escaped the stroke of instant death were now crowded together in promiscuous confusion: some from the still increasing pressure, were in a state of suffocation, and all fixed to the spot, and surrounded by heaps of the dead and dying, presented a sure and defenceless mark to the ungenerous foe. In vain did the French officers, who now came up, humanely interpose to save this little surviving band, the number of which was every moment decreasing. Some, as miserable victims, were dragged over the fatal plains with savage fury, to be stripped and plundered; the heads of others were severed from their bodies, that the inhuman foe might lay them at the feet of the conqueror, as trophies of his brutal triumph. Many were trampled under the feet of elephants, camels, and horses. Dreadful above all was the state of those, who, severely wounded, stripped of their clothes, and exposed to a burning sun, were left to a lingering death, with the dismal prospect of

becoming finally a prey to jackals or tigers. Such was my miserable condition; wounded and maimed I was left on the field of battle. A generous brother officer, who shared the ground with me during the first night, greatly contributed, by his friendly aid, to preserve my life: he left me early in the morning, with a promise to send me some relief, if possible. At this dreadful period of pain and destitution, I was lying naked on a bank of scorching sand, fainting from time to time with loss of blood, and, from the severity of my wounds, unable to move. By day I was assailed with the rage of intolerable thirst, and if at times I opened my eyes to surrounding objects, the countenances of such as were suffering in the agonies of death increased the horrors of my mind, while my ears were tortured with their dying groans. By night, the same doleful sounds, mingled with the howlings of beasts of prey, disturbed the awful silence. Mere weakness, approaching to insensibility, induced at length a kind of resignation, and even a hope that a few hours would put a period to my sufferings. But the will of God, who had unthought-of blessings in store for me, decreed otherwise. A party of the enemy, who had been ordered to examine the field of action, probably with a charge to bring into the camp as many Europeans as were yet alive, perceiving me, raised me from the ground, and carried me off the field. I fainted on being moved, and in this state of insensibility

was conveyed to Hyder's camp, where, on the recovery of my senses, I found myself a captive in the enemy's hands, but not without the consolation of meeting many of my fellow-sufferers, and among them my invaluable friend, at the sight of whom I felt a new and inexpressible delight. I now found companionship in woe to be the strongest of all human ties, and the greatest of earthly comforts under affliction. It revived and supported my drooping mind under all the accumulated sorrows and hardships of my lot. Not that even this source of consolation was unalloyed with circumstances, which often enhanced the general distress. The wounded were crowded together in one tent, and mutually incommoded each other, so as to prevent a moment's ease or rest. The ears of those who suffered least from their wounds had no respite either by night or day from the groans of the dying, or the cries of such as were agonized with pain. All within the wretched tent was gloom and horror, and a dismal cloud of despair intercepted the hope of relief from without."

As a faithful biographer, it becomes me to record a memorable circumstance, omitted by him in this account, probably because he would not shock the feelings of a near relation, to whom it was addressed. But the fact was of a nature too interesting to remain a secret in his own bosom, and his mind was too deeply impressed with a

sense of what was due to the gracious, though unseen hand, which interposing through the medium of natural causes, thwarted his deadly purpose, to shrink from the confession of it.

Being desperately wounded, and fearing to fall into the hands of a merciless foe, or to breathe out life in protracted torture, he sought relief from his sufferings in immediate death, and endeavoured to arm his hand against his own life : but he had not strength to execute his purpose, and attempted in vain to grasp the weapon which he meant to use as the instrument of self-destruction.

After remaining in the enemy's camp for several days, in the miserable state above described, under which many of his fellow-sufferers sunk, he was conveyed first to Arnee, and afterwards to Bangalore, a strong fort in the heart of the Mysorean kingdom. Here the mode of treatment, which with little distinction of rank or person the British officers experienced, was such as corresponded with the systematic policy of the barbarian conqueror, whose avowed object it was, to compel the victims of his cruelty to embrace a service they abhorred, as their only refuge from present evils, aggravated by the prospect of a violent death, by poison or the sword, with which they were repeatedly threatened. To use his own words : " We had looked forward to the close of our long and painful

journey, with the cheering expectation that it would procure some mitigation of our woes. But great was our disappointment, or rather our horror, on entering a wretched shed, pervious to wind and weather, the destined place of our captivity, and on beholding the miserable objects by whom it was already tenanted, our brother-officers in chains, whose meagre countenances and squalid forms revealed at once the secrets of the prison-house, and disclosed the welcome provided for its new inhabitants. Our misery indeed exceeded theirs, in proportion as our bodily pains were greater, and our wants more numerous. The party of British, whom we now joined in the prison of Bangalore, had been taken either unwounded, or so slightly hurt as to be capable of bearing a speedy removal into Hyder's territory. The wounds we had suffered were more severe, and required chirurgical aid. Some were maimed and helpless. All medicine was denied, and it was very difficult to procure it clandestinely, under the strict prohibitions of introducing it which prevailed, and the danger of punishment if detected: and while our bodies were racked with pain, and enfeebled with sickness, our minds became a prey to gloom and despondency. If, in consequence of any favourable rumour, as of peace, or the success of our arms, a ray of hope entered our dismal abode, it was soon dispelled by reports of a contrary nature, and thus conspired, with every thing else, to confirm and

aggravate our despair. We were sometimes visited, as objects of curiosity, by men of rank; but the contempt and abhorrence with which in general they regarded us were exceedingly mortifying, and hurt us more than the ignominy of our chains. Our unfeeling guards, in imitation of their superiors, and to gratify the same malignant passions which influenced them, insulted and tyrannized over us with a brutality suitable to their low birth and condition. Applications for redress were heard at best with contemptuous indifference; and we were often told in plain terms, that it was not intended we should survive our imprisonment, unless we complied with the infamous requisition of bearing arms against our country. Those who know from experience the high feelings of a British officer, accustomed to command the sons of liberty, may judge of the bitterness of our degraded abject state, when, even within the narrow bounds of our prison, we were controlled, threatened, and sometimes struck by the lowest menial who guarded us. Like slaves, or rather felons, we were mustered and examined twice a-day, and the severest and most ignominious scrutiny of our persons followed a suspicion that we corresponded with our friends, confined in other prisons, or that we received supplies of money, or of necessaries from any quarter. Upon these occasions, we were conducted separately into places apart from the prison, and searched by the principal officers of the fort. This

separation from each other was needlessly prolonged, and never failed to excite in our minds the most lively apprehensions that we were selected to fall by poison or the sword, like many of our unhappy brethren, who had been removed from one prison to another for that execrable purpose. The tyrants who guarded us were apprized of our fears, and calculated their measures so as to increase them. The slightest advantage gained by their troops, was magnified to a decisive victory, and announced to our trembling ears by the fire of the artillery planted round our prison; each flash, each report of which struck horror to our hearts, and affected us like the knell of a dear departed relative, or bosom friend. We were often told (and through other channels we knew it to be the fact) that actual force had been used on the persons of many of our countrymen in other prisons, with the expectation, that when they bore the indelible mark of Mahometanism, they would apostatize from God, and abjure their earthly sovereign. The same abhorred expedient recurred to our minds, as intended for us, whenever a stranger of rank visited the prison, especially if he seemed to cast a scrutinizing eye on our persons. In such a state of complicated mental distress, nearly four years of the prime of life was consumed; and during this sad period our corporeal sufferings were not inferior, in their degree, to those of our minds. Our couch was the ground spread with a scanty allow-

ance of straw; the same wretched covering which shielded our limbs from nakedness by day, served to enwrap them also by night. The sweepings of the granary were given us in any dirty utensil or broken earthen pot. Swarms of odious and tormenting vermin bred in our wounds, and every abomination to the sight and smell accumulated around us, till its continuance became intolerable to our guards.

"This full measure of woe was our portion during the term of our captivity; many a victim sunk under it, but more survived, to testify the goodness of the Almighty, in their marvellous redemption from the sundry kinds of death which alternately threatened to overwhelm them. How brittle is the thread of human life in itself! how indissoluble in its connection with Him, who hath given to man his appointed time upon the earth. Neither sword, nor sickness, nor consuming grief, can execute its deadly purpose without his special commission; his ministers they are, and they cannot go beyond his word.

"The period of our deliverance (long deferred, and almost despaired of) was now at hand. Peace being concluded, the olive branch waved its refreshing shade around the imprisoned captive. The welcome messenger, who was to free our limbs from their disgraceful fetters, was joyfully

announced and ushered in. Each with an impatience more insupportable than the extremity of his former sufferings, solicited the stroke which was to disencumber him from his chains. What scenes of transport ensued! Some leaped with excess of joy; with others it stopped the power of utterance; each in turn embraced his fellow-captive. Every benign affection of the soul was called forth into action, and beamed on every countenance. The liveliest congratulations passed from friend to friend; attachments formed under the cloud of adversity, and strengthened by a long course of sympathetic suffering, gave an inexpressible force and tenderness to our emotions. All exclaimed, 'O liberty, how much shall we enjoy thy comforts, who have been so long and so cruelly deprived of them.'

"As a sequel to this happy scene, we next day bade adieu to our prison, and began a joyful march to meet and embrace our comrades, released, like us, from the other prisons in the empire. And although the measure of our felicity, on so great and sudden a change of condition might well engross every faculty of the soul, and seem to admit of no augmentation, yet inexpressible were the sensations of delight, with which we gazed on the glorious canopy of the skies, and the extended plain that opened to our view, with its rich variety of natural productions. Our long estrangement

from the fair face of rural nature gave it a novelty unfelt before, and enhanced the real beauty of every object on its bosom. To our eyes nothing appeared defective, nothing uninteresting. All that satiety and indifference to the bounty of Heaven which arise from undisturbed possession, and still more from vicious habits, were effectually overcome and destroyed, by the painful purification of months added to months, in a succession that threatened to terminate either in perpetual slavery, or death.

"On approaching the place, where our friends, who had been separated from us, were assembled, our eagerness to join them overcame every obstacle, and we burst through the opposing guards by whom we were surrounded, regardless of personal risk, to embrace those dear companions of our past perils, now the sharers in our common deliverance."

The place of rendezvous appointed for the whole of the British prisoners taken during the war was Ooscotta, a fortress situated eighteen miles eastward of Bangalore. Their number amounted to one hundred and eighty officers, nine hundred European soldiers, and sixteen hundred Sepoys; besides some hundreds of servants of different casts and occupations. These were the gallant remains of three little armies, two of which, after maintain-

ing a desperate contest in the field against immensely superior numbers, yielded at length, rather to the physical strength, than to the courage of their enemies. More melancholy, because less honourable, was the catastrophe of the third. After a series of gallant actions, attended with the most brilliant success, it fell a sacrifice to the avarice of its commander, and to the want of union among its principal officers; and at length ingloriously surrendered, without action in the field, to a treacherous foe; who broke the terms of capitulation, and wreaked his vengeance on the general, and officers of the staff, by causing poison to be administered with their food.*

* The unshaken fidelity of the native troops, who were taken prisoners in the different actions fought during this war, merits the highest praise. Neither threats, nor promises, nor the most cruel treatment on the part of the conqueror, could warp their high principle of honour, or subdue their attachment to the service in which they had voluntarily engaged. Reduced to an Egyptian bondage of the hardest and most servile labours, aggravated by chains, stripes, and the want of a sufficiency of the coarsest kind of food, they persevered in their allegiance, and preferred the lingering or violent death, with which they were alternately threatened, to the dishonour of fighting against their own colours.

"Our Sepoys were equally oppressed in every prison, all of them having been employed as coolies, carrying mud, stones, and chunam, the whole time of their confinement, without any other allowance than one seer of rauggy (the coarsest rice) and one pice per day to each; besides which, they were often punished with stripes, and threatened to be hanged for refusing to enter into the

Advancing, by easy marches, under the conduct of a guard appointed by the enemy; and attended by a friendly detachment of British troops, who supplied them with necessaries, this redeemed band found themselves completely free on re-entering their own territory, and the frontier town of Vellore, on the 25th of April 1784.

Lieutenant Melvill, who was now advanced to the rank of Captain, being disabled from military duty, both by the precarious state of his health, and the condition of his wounds, which, owing to frequent exfoliations of the bone, often put him to great pain; was now at liberty to gratify the desire which he had long entertained, of visiting

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Nawaub's service, and in consequence of this cruel treatment, great numbers of them died."—[*Appendix to Memoirs of the late War in Asia,* p. 281.]

The following instances of singular kindness and generosity on the part of the Sepoys towards their European fellow prisoners deserve to be transcribed.

"In some of the prisons where the Europeans and Sepoys were confined together, the latter saved money out of their daily allowance, and purchased meat for the former; at the same time telling them, they well knew the customs of Europeans, and that they could not subsist without it.

"On their march also, the Sepoys would not suffer the Europeans to carry their knapsacks, but took and carried them for them, saying they were better able to bear fatigue than Europeans, to whom the climate was not natural."

Shall we invidiously withhold from men among whom such dispositions are found, the light of christianity?

his elder brother in Bengal; a desire which he had hoped to accomplish before the period of his captivity, when a favourable opportunity offered, and the service could not have been prejudiced by his absence. This beloved brother, whom he resembled much both in person and disposition, and who probably, while I am recording the circumstance of their meeting in a foreign clime, anticipates (alas! in vain) the happiness of a re-union with him, in the land of their nativity, after a separation of twenty-five years; this beloved brother was now additionally dear to him by a calamity in which both were alike involved, the loss of their venerable parents. The event of their father's death, I find announced in a short but affecting letter, from their tender and pious mother. She survived him long enough to hear the afflicting news of her son's captivity; but gradually sinking under the weight of grief prolonged, and hope deferred, did not live to be gladdened with the tidings of his release, and the prospect of his return. Impatient therefore to pour the mingled tide of his joys and sorrows into the bosom of a brother, Captain Melvill hastened to Bengal; where, with much benefit to his health, which required constant attention, and with great satisfaction to his mind from his brother's society, he remained till the beginning of the year 1786.

Whether he improved this long interval of leisure to the advancement of his spiritual con-

cerns, and turned his thoughts with any degree of religious earnestness, towards that invisible protector, who had conducted him through so many and such great dangers, and preserved his life under sufferings so intense, is at best very doubtful. Certain it is, that the state of society and the tone of morals prevalent at this time in British India, were very unfavourable to the growth or even birth of religious feelings.

The inadequate provision made for the maintenance of public worship, even in the capital of our eastern dominions, and the want of chaplains in the subordinate settlements and military cantonments, had produced among the Company's servants in general, a total indifference to the grand concerns of a future state, and an apparent disregard of the doctrines received, and principles imbibed in early life. In the splendid metropolis of Calcutta, the service of the English church was confined to an apartment over the gate of the old fort; while the lofty towers of the Portuguese and Arminian churches, rearing their heads in the capital, proclaimed from afar to the zealous Hindoo and Mahometan, the irreligious epicurism of their English sovereigns, who had the wealth of rich and extensive provinces at their command. The dawning of brighter days, let it be gratefully acknowledged, has succeeded to this æra of speculative and practical infidelity; and the pure wor-

ship of the true God, administered by men who feel the power of religion on their own souls, and are qualified to communicate the sacred flame to others, is now frequented, and upheld by senators and presidents. In all ages, the written word of God without a preacher to expound it to the understandings, and apply it to the consciences of men, has proved ineffectual as well to the maintenance as to the further diffusion of divine truth; and a few instances of individuals, who, destitute of a living guide, and debarred the means of previous instruction, have been partially enlightened and reformed by the Bible alone, will not invalidate the assertion, which refers only to the general course of God's dispensations. Wherever therefore preachers are wanting, a famine of the word of God will ensue. The effects of such a famine, arising chiefly from this cause, were remarkably conspicuous in our eastern empire. Through all its extensive territories, a few stations excepted, there was no temple, no priest, no worshipper. Religion was of all concerns the most neglected and forgotten.

Having devoted two entire years to the care of his health, and the gratification of his fraternal affections, and having now no professional object to detain him in the East, he took his passage early in the year 1786, in a private ship destined for Leghorn, but under an engagement to put him and other English passengers ashore at Cadiz. The

vessel proving leaky in consequence of a violent storm, put into the Isle of France to refit. A residence of three months, in this healthy and populous island, the French depôt for arms, shipping, and oriental commerce; enriched through royal encouragement, and a series of ingenious experiments with the natural productions of both Indies, yielded an agreeable relief to the tediousness of so long a voyage; and while it regaled his mind with a variety of new and interesting objects, improved also the state of his health. It gave him likewise an opportunity of acquiring a sufficient knowledge of the French language, to enable him to read and relish the best authors: in these, at one time he took great delight, but in his latter and better days he neglected them; finding purer sources of instruction, and sentiments more congenial to his mind, in the authors of his own country.

At length he arrived in safety at Cadiz, whence, after indulging his curiosity with a few days residence in this renowned, and strongly fortified city, he embarked in an English vessel. On entering the Channel, his impatience to set foot on British ground, would not suffer him to proceed further by sea, and getting into a boat he landed at Falmouth. On entering the harbour he was struck with the elevated site, and noble aspect of Pendennis Castle, which made such an impression upon his mind, that he often spoke of it as a desirable residence, bearing

some resemblance in its situation to Dunbar, and where, if free to choose, he would prefer to settle. This the Lord, in the course of his good providence brought to pass, and gave him there the sweetest foretastes of heavenly bliss.

From Falmouth he proceeded to London, and so on to his native town Dunbar, where a brother and a sister still remained to welcome his return, and to sympathize with him in their common loss. Since the death of their parents, they had removed from the family dwelling, which was now occupied by strangers. What a mournful reverse to pass the house of his nativity, the asylum of his youth, the scene of parental tenderness, unheeded and unknown! He had not felt the burthen of his grief, till it was thus renewed. Dunbar could now afford him no gratification but that of weeping over the ashes of the dead, with those who could appreciate his loss by their own.

The prosecution of his just claims at the War-Office for such limited promotion as an invalid might expect, abridged his stay at Dunbar, and recalled him to the metropolis. The memorial, which he drew up, stated with modesty and precision his services and sufferings; the wounds he had received, and the effects resulting from them, by which he was disabled for any other service than that of a home-garrison. It was pre-

sented by him to the Secretary at War, who received it with humane attention, and answered it soon after with an assurance, that his name should stand on the list of officers to succeed to the command of invalid companies, as vacancies occurred. About this time the wounds in his left arm opened anew, with fresh exfoliations of the bone, little of the substance of which was eventually left. This arm needed the support of a scarf, and the hand belonging to it was almost useless. A sabre-wound, received on his right arm, had divided the elevator muscles of the wrist, so that the right hand could not raise itself, or, when raised by external force, retain an upright or horizontal position without a rest. Providentially the fingers, and the system of muscles connected with them, were uninjured, and the natural ability of using a pen was unimpaired. Few, indeed, wrote with greater ease or celerity. To commit his thoughts to paper, and to make extracts from the authors he perused, was his constant practice for more than thirty years. Every little vacancy of time was thus filled up both in a pleasant and a profitable manner, being made subservient to various purposes; religious, moral, and intellectual.

Having no hope, that a promise dependent on many contingences, would be speedily fulfilled, he now turned his thoughts towards Dunbar; London, as a residence, had no attractions for him.

It was unfavourable to his health, and adverse to the plan of economy, which the narrowness of his income required, combined with those comforts and aids, of which his personal infirmities stood in need. At this time, and long after, he was unable to cut his meat, nor could he ever dress or undress without assistance. While preparing for his journey, he went into a coffee-house to take some refreshment, and looking over the last Gazette, saw with surprise his own name among the military promotions, as appointed to the command of an invalid company stationed in Guernsey. Immediate enquiry confirmed this unexpected intelligence, and left him no favour to ask at the War Office, but an early opportunity of testifying in person his gratitude to the minister, who, influenced by the merits of his case, in conjunction with the solicitations of a private friend, the late gallant and lamented Colonel Cathcart, had placed him at the head of the list of candidates for preferment, and promoted him to the first vacancy that fell.

This appointment was exactly suited to the exigencies of his case in a temporal point of view. The regular income it afforded was a sufficient, and handsome maintenance for an officer of his rank, unburthened with a family. It placed him in a mild and temperate clime where heat and cold in their extremes are unknown, and the finest

fruits of Europe ripen to perfection; where the air purified by the sea breeze from every quarter, either prevents, or disperses infectious diseases. It placed him among a people social, friendly, and fond of strangers once introduced to their acquaintance, loyal to their sovereign, and attached to his government; prizing the municipal rights and immunities, which they enjoy, and the protection they receive, in sight of a hostile coast, ready to overwhelm them were that protection for a moment withdrawn; a people, in conjunction with their sister isle, similar in circumstances of territory and population, naval commerce, civil freedom, and the enjoyment of their own laws, to the smaller isles of ancient Greece, placed on the confines of Persian despotism, yet reposing secure under the shade of the Attic olive, when justice presided over the dependent states of that commonwealth in the person of Aristides.

Religion seldom thrives in the lap of worldly prosperity. Humility and self-denial are essential to the growth and strength of every Christian virtue; but prosperity foments the pride of our nature, and supplies incentives to self-indulgence. The counteracting principle must be strong and energetic to contend with the force of nature assisted as it is by the numerous allies, which prosperous circumstances afford. That principle, as far as it exists in an outward and visible form,

exists chiefly in an order of men, separated from the mass of the people, exempted from the burthen of secular employments, and consecrated to holy functions, who being themselves the living repositories of divine truth, may dispense its doctrines faithfully to others, shew forth its power on their own hearts, and stand in the gap to oppose the reigning vices of their age and country. But these men, "partakers of like passions with others," too often catch the unhallowed spirit of those among whom they reside. As their piety decays, the doctrine they preach becomes spurious, or at least defective, and the instruction of the pulpit dwindles down to mere morality, adapted chiefly to temporal purposes. In such societies, morality and a decent compliance with religious forms, usurp the place of christianity, and constitute the chief discernible difference between man and man.

These baneful concomitants of an easy and prosperous state, were apparent to the eye of a stranger who mingled with the gay or busy inhabitants of St. Peter's Port in the island of Guernsey. But an extension of his views to the more sequestered parts of it would have enabled him to trace the vestiges of primitive piety, and an amiable simplicity of manners diffused from the head to the branches in several of the most ancient and respectable families. With one of these, it was

the happiness of Captain Melvill to unite, and to find in its bosom not only his richest earthly treasure, but a venerable pair who proved parents to him in affection, and consoled him for the loss of his own.

As the waters of Barrege had been strongly recommended to him for their restorative virtues, he intended to proceed in the course of the summer from Guernsey to France. But a short residence in the former proved so propitious to his health, that he relinquished his design.

About this time his acquaintance commenced with Miss Elizabeth Dobree, the youngest daughter of Peter Dobree, of Beauregard in the island of Guernsey. Acquaintance soon ripened into an ardent attachment, which met with a suitable return from the object of his affections; and after a delay of some months, prudently interposed by the parents of the lady, that they might have time to form a more correct judgment of the character of the person to whom they were about to commit the happiness of their daughter, they were united in wedlock to the lasting satisfaction of all parties.

From this secure and tranquil station he could now look back on the past with grateful astonishment, and trace the divine hand through all the

intricate and frightful paths, which, instead of leading to the gloomy grave, had proved the strange and unexpected avenues, to a state of enjoyment exactly suited to his mind, and introductive to a new and heavenly course of life.

For some time before his marriage he had set his heart to seek God by secret prayer, a practice, which, notwithstanding his endeavours to conceal it, did not escape the notice of an intimate friend, then under his roof, who at first could not account for his frequent retirements to his chamber. The change in his condition was immediately followed by as great a change in his mode of life, which surprised his acquaintance, and displeased some, who were not considerate enough to weigh the circumstances of his new situation, or sufficiently serious to approve the motives, by which, in points unconnected with domestic economy, he was actuated. He became in fact, and from principle, a man of system; an œconomist of his time as well as purse, renouncing the vanities of life, and devoting himself with seriousness and earnestness of mind, and with a constancy not to be shaken by the practice or expostulations of his former associates, to the performance of every christian and social duty. At his first setting out in the christian race he was destitute of an enlightened spiritual guide, and was not peculiarly happy in the choice of the authors, from whose works he sought

instruction and illumination. They were of high and deserved estimation, but not so well calculated to lay the foundations on which Christianity is built. Owing to these and other causes, his progress in divine truth was long retarded, and though his conduct was exemplary and much above the standard of the place in which he lived, it did not shine forth with that extraordinary lustre, which in his latter days drew upon him the eyes of all, and attached the hearts of the most pious. In religious experience he was but young; as his faith however was strengthened his practice testified his christian growth; exhibiting that inseparable union which subsists between real faith in the author and truths of our religion, and holiness of life and conversation, the former being the root, the latter the living branches.

As yet, he was imperfectly acquainted with the doctrines of the gospel. His belief was clouded with indistinct views of the consequences of the fall in the total corruption of our nature; of the way of salvation by grace through the meritorious righteousness, and vicarious sufferings of our great High Priest; and of the true ground of a sinner's acceptance with God; namely, righteousness imputed to him without works, by a faith in Christ, which alone justifies, though it is not a barren and solitary principle, but purifies the heart, in which it resides; works by love to Christ and his people;

overcomes the world, and is itself justified by the works which it produces. *

These doctrines, which he afterwards embraced in the fullest extent, with all their bearings and connections, were not clearly unfolded to his mind. The main spring of his religious affections seemed to be a sense of gratitude for temporal mercies. The scenes through which he had passed, viewed in contrast with his present serene and happy days, so engrossed his mind, as to leave little room for the consideration of those spiritual mercies, which were comprised in a deliverance from natural evils. But as he became more enlightened by the word of God, and by prayer, in the use of which, conjointly with the other means of grace, he exercised himself with increasing profit and delight, he perceived more clearly the extent of the divine mercy to his soul, and that he had been rescued from a

* The causes of salvation, and the consequents of a justifying faith, as they arise out of each other in a beautiful order and connection are accurately summed up in a series of negative propositions, by Scott, in his notes on Matthew, chap. 25, ver. 34—40.

"There is no salvation, but by the free mercy of God; no mercy, but through the mediation and merits of his beloved Son; no interest in Christ, except by faith in him; no justifying faith, but that which worketh by love; no love to Christ, which doth not imply love to his people, his example and his precepts; no genuine love to his people, which does not influence a man to do good to them, as he hath ability and opportunity.

state infinitely worse than the death of the body, when God defeated the deadly purpose of the enemy to take his life, and prevented the horrid effects of his own despair. The grateful feelings of the unconverted heart ebb and flow, as the temporal causes which gave them birth vary, and at last are dried up with the sources that supply them. But the gratitude which is felt and expressed by a believer is perpetual, like the fountain-head of divine mercy, and its streams are copious in proportion to the enlargement of the channel through which they flow.

The substance of the following particulars, concerning Captain Melvill's course of life, from his marriage to the period of his departure from the island, comprising a space of five years, comes from the pen of an affectionate but faithful witness, left to mourn her irreparable loss, who, while she looks upward for consolation and acquiescence, finds some alleviation to her grief in retracing his steps on earth, and collecting materials to embalm his memory.

" Faithful to every call of duty, public or private, he not only embraced, but sought opportunities of doing good. He established family-prayer in his house, was punctual in his private devotions, carefully inspected the moral conduct, as well as the military discipline of his company,

encouraged the industrious who made a good use of their leisure from garrison-duty, expostulated with the idle, and endeavoured, both by gentle and coercive means, to reclaim the profligate. He provided a school for the children of the soldiers at Castle Cornet, supplied them with books, excited them to diligence and good behaviour, by suitable rewards, and gave much of his time and care to the superintendance of this charitable work. Every Sunday evening the children repaired to his house for religious instruction, and were taught to read, and catechised by himself, with such assistance as his own family afforded. He was one of the first who united with the dean of the island, his honoured father-in-law, and some of the most respectable inhabitants, to promote an evening lecture in the town church of the island, and to establish Sunday Schools. He cultivated the society of a select few, and drew them as often as he could within the circle of his own family. His happiest evenings were spent in the company of his wife's venerable parents, and her elder sister. The dean, a clergyman of evangelical piety, sometimes joined the party, among which Captain Melvill shone with peculiar beauty, being the youngest in years, as well as in the Christian race, yet in zeal, usefulness, and practical piety, equalling his elder brethren. His eminence in these respects drew from a man of great experience and discernment, the following remark, while he was discoursing

with a friend on the nature and extent of moral duties: 'You and I talk much of these matters, and lay down, it may be, excellent rules for the regulation of the moral conduct, but let us turn from theory to practice, and emulate the example set us by Captain Melvill, who is constantly employed in doing, while we satisfy our consciences with discoursing and approving.'

In this tranquil, but not inactive, state, five unchequered years passed away, not indeed without improvement, and much true enjoyment. It was a season of preparation, though he knew it not, for stronger conflicts with indwelling sin; for higher flights of faith; for more arduous services, and a succession of trials and temptations peculiarly calculated to make him acquainted with the secrets of his own heart, and to lead him to a simple and absolute reliance on the strength and righteousness of his great surety and fœderal head Christ Jesus. It might indeed, in a worldly point of view, appear to be the happiest period of his life, but doubtless it was not his best; and, could we judge as he does, who is now no longer shackled by the bonds of sinful infirmity, we too should welcome the cross, which exercises and improves our Christian graces, and suffers us not to build our happiness on any thing below the skies.

The dreadful storm of the French revolution,

which at this time broke out, and involved Great Britain in the miseries of war, disturbed the happy society of which he was a member, and tore him from those venerable parents, who loved him with the sincerest affection, and who parted with him, foreboding, as it proved, that they should never more see his face in the flesh. The cause of his involuntary removal from the island was, that the military duty required in so exposed a place became utterly disproportioned to the strength of his shattered constitution. Under this persuasion, in which his family and friends concurred, he applied for a removal to England, and was that summer exchanged to a company at Portsmouth.

Leaving the island, where true happiness had first dawned upon him, and its beloved inhabitants, with deep regret, he embarked with his wife and children for Southampton, on the 18th of June. Soon after landing in England, he took a house a few miles distant from Southampton, on the Portsmouth road. Having settled his family in it, he left them, and went to Portsmouth to inspect his company. On returning home, he was seized with a severe illness, which reduced him, in the course of a few hours, to extreme debility. But the Lord was graciously pleased to render the prescription of an eminent physician efficacious for his recovery. Finding his health unequal to active duty, he applied to Lord Amherst, then

commander in chief, to be placed on the retired list, which having obtained, he thought it advisable to remove into the cheaper county of Devon, and was soon comfortably settled with his family at Topsham. Here, as in every place, the courteousness of his manners, and the benevolence of his disposition ensured him the esteem and love of his neighbours; but the society of the place in general was not such as suited a mind like his, in pursuit of the true riches: yet some there were of a different stamp, and in particular a lieutenant of the navy, a devout man, with whom he was intimate, and whose death, which occurred soon after he left Topsham, he sincerely lamented, as a heavy loss to himself, while he was consoled with the firm belief that he died in the Lord. His leisure from more active duties, while he resided in the counties of Hants and Devon, seems to have been mostly occupied in storing his mind with materials for the education of his children. With this interesting object before him, he read the most approved authors on that subject, making copious notes from natural history, astronomy, geography, &c. composing a little treatise 'on the existence of God,' and selecting various topics of instruction, which he put into the simple form of question and answer, as fit matter for conversation with his children. In this work and labour of parental love, he took great delight, and bestowed upon it indefatigable pains.

Soon after he came to reside in this place, his life was in no small degree endangered by a fall from his horse, which threw him with great violence, but a merciful Providence preserved him, and he escaped without sustaining greater injury than a slight bruise.

It has been already mentioned, that from the want of an enlightened guide, which Captain Melvill's imperfect acquaintance with doctrinal truth required, his reading lay among authors calculated to lead him further astray from sound doctrine: such were Burgh's Dignity of Human Nature, Lucas's Inquiry after Happiness, works containing doubtless much of truth and goodness, both in a preceptive and argumentative way, but erroneous or defective in not laying the right foundations of all religious instruction, the peculiar doctrines of grace. A book however, which henceforth proved his favourite, though its higher and less obvious merits did not at once disclose themselves to his view, was now put into his hands by a friend, with a due encomium on its poetical beauties, and on the evangelical spirit with which it is animated. This was Cowper's Poems. The circumstance, though small in itself, of introducing such an author to his acquaintance, proved so beneficial in its consequences, that it was ever remembered by him as an important service. He read it with still-increasing delight, recommended it to the at-

tention of others, and never named it without an epithet of praise.

A peaceful summer was spent at Topsham, during which he was blest with health, and surrounded with comforts. But happy as his present state was, he could not acquiesce in a retirement, which precluded him from sharing, according to his ability, in those active and patriotic measures of internal defence, which the safety of the country required, and in which so many thousands of his compatriots were engaged. His friends, who knew how much the spirit of his mind exceeded the strength of his constitution, could hardly restrain him from offering his services in an active military sphere, by representing to him the extent and effects of his former sufferings in the service, by which he had well earned, and therefore might conscientiously enjoy, the repose and remuneration granted by his sovereign; which would also be most usefully employed for the public welfare if it were dedicated to the important task of rearing a virtuous family, the true riches of the state.

How far these considerations satisfied his mind is doubtful, but, by a providential change in his situation, his scruples were completely removed; for towards the latter end of the summer he very unexpectedly received an offer to exchange his full pay as a retired captain for the command of an

invalid company stationed at Pendennis Castle, where the regular duty seemed to require no exertion to which the health of a valetudinarian might not be equal. Having accepted the offer, he removed his family to Pendennis as soon as his wife and her infant son were in a condition to undertake the journey.*

* It may gratify those readers who have not had an opportunity of visiting the Cornish coast, to give them some idea of a place, which commands the entrance into one of our finest harbours, and merits notice as well for the beauty of its situation, as its military importance.

The castle of Pendennis was built in the reign of Henry the Eighth, who caused this and several other castles to be erected on different parts of the coast, at that time exposed to invasion from France. It stands on the summit of a verdant hill, gently sloping from the land, but of steeper descent towards the sea. A narrow isthmus connects it with the town of Falmouth. Its form is circular, with the addition of a square building, and the whole is built of moor-stone, a very durable kind of granite, abounding in Cornwall. Nearly opposite to it, but projecting somewhat further into the sea, rises a loftier headland, which forms the eastern side of the entrance into the harbour, as Pendennis does the western, and which is called St. Anthony's point. It is a station for signals, and is strengthened with a battery. The castle, town, and winding harbour of St. Mawes lie within this point, and directly opposite to Pendennis. The port of Falmouth, fortified by these castles, of which Pendennis with its modern works is by far the most considerable, comprises in fact two harbours, besides St. Mawes, one within the other. The outer harbour, where ships of war, of the first rate, may ride at anchor, is known by the name of Carrick Roads: it extends inland, nearly in a straight line, for the space of five or six miles.

I have called this change in his circumstances a providential one, and surely, taken in a moral and religious point of view, it more especially and appropriately merits the name. The shade of retirement, under which he had long lived, was not so well calculated, (if we are to be determined in our judgment by personal knowledge and observation) to give him a clear insight into the secret corruptions of his own heart, as a more exposed

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The inner harbour is a branch of the sea, diverging from Carrick Roads, between the opposite boundaries of the hill of Pendennis and Trefusis point. After expanding its waters, in the form of an ample basin, and washing the town of Falmouth, and the little sea-port of Flushing, it runs up to Penryn, a town of an agreeable aspect, seated at the bottom of this inlet. To the north-west of Pendennis the sea forms a spacious bay, indented with creeks, and then stretches away to the south-west, in a line broken by little coves, as far as a reef of rocks called the Manacles, above which, on a lofty point, is another station for signals. These several parts lie directly under the eye of a spectator from Pendennis, but eastward and northward the view extends far beyond them to distant headlands and tracts of country as far as St. Agnes, a hill in the north-western part of the county. The coast in view from the castle is bold and rocky, (except within the harbour) scooped into caverns and furrowed with ravines, which reverberate the foaming tides in a storm, and swell the tumult of the scene. The full influence of elemental war is felt on these occasions within the castle itself, and the area on which it stands. In moderate weather, and under a clear atmosphere, the richly-varied circle of view, which presents itself to the eye from the top of the castle, is surprisingly splendid and magnificent.

and public station; a station, which, though busy and active from the peculiar circumstances of the times, yet admitted of leisure for self-examination, the study of the scriptures, and those other devout exercises of the mind, to which he was already habituated. Here, in the early hours of morning or evening, reserved by him for self-examination and reflection, he could bring before God and his own conscience, those awful witnesses, the temper of mind, as well as the transactions, the trials, temptations, sins, omissions, and frailties of the immediately preceding period. Employment thus varied, during the busy part of the day, drew into operation the latent seeds of the evil in his nature, and exercised the implanted principle of grace. Every succeeding day became a critic on the past, and a deep sense of his weakness and frailty impelled him, in prayer, confession, penitence, and faith, to that fountain which is open for sin and for uncleanness. Many and great were the spiritual and temporal benefits resulting from such a close communion with God and his own soul. Though guilty in the pure eyes of his maker, as the best of men are, his conscience was unburthened with any long course of sin; for his omissions, his errors, and offences, of whatever kind or degree, were thus quickly discovered, and as quickly repented of. An assurance of the pardoning and redeeming love of God was kept alive and strengthened; love, re-

ciprocal and grateful love, sprung up in his own heart, which expanded in feelings and acts of christian charity towards all with whom he had to do. The lesser virtues, which adorn the man and the christian, derived a lustre from their connection with those which are essential. Courtesy, affability, condescension, an engaging cheerfulness of manners, and a ready disposition to oblige on ordinary occasions; qualities profitable and pleasant to the possessor, as well as acceptable to all men, were the fruits of that internal gladness, which the peace of God, surpassing all understanding, diffused through every faculty of his soul. With him religion did not mask herself in frowns. There was no affected singularity about him in things indifferent; no moroseness at any time, nor severity, except when profaneness, infidelity, or disloyalty challenged a rebuke. Though it is impossible for a friend, who lived in habits of the most endeared intimacy with this amiable and excellent man for the space of twenty-six years, not to feel his heart glow while the well-known virtues of his character rise in bright succession before him; he is very far from having exceeded the truth, nay, his mind is fully persuaded that to do full justice to the character of the deceased subject of these memoirs, he must considerably enlarge on the worth and rare qualities which he possessed.

His life from the time of his conversion was a life of prayer. Five times in a day did he statedly renew this essential duty; and his soul returned from the world to God, in pious ejaculation or mental aspiration during the disengaged moments of the day, and the sleepless hours of the night. So tender was his conscience, as not to admit of the distinction of little and great sins. In every, the smallest offence he discerned the essence of moral evil, a violation of duty to the most high God, and bewailed it in himself, as proceeding from the fountain of all bitterness, a natural alienation of heart from the Majesty of Heaven. Pride, the fear of man, hastiness of temper, irresolution, inattentiveness to the manners of his children, and a somewhat Eli-like indulgence of them, (I speak of these sins in their kind, not in their degree, which comparatively was small) by his own sorrowful confession, were not extinct in him, and some of them were visible to his connections. One proof however of the ascendancy he had gained over pride, was his patience of rebuke, even when harshly and severely administered. The same may be affirmed of his readiness to forgive the most injurious treatment, even from those who had experienced nothing from him but acts of kindness. Several persons officially connected with him can bear witness to this high degree of christian grace in his character. His heart indeed was so melted into tenderness by a sense of the pardon-

ing love of God to his own soul, that he could not resist the impulse it gave him to testify his forgiveness of his enemies.

He was likewise remarkable for the simplicity of his christian taste. "He never set up his reason against scripture: his humble spirit bowed to the divine word, and hence, faith, patience, charity, heavenly mindedness, had full possession of his soul."* Hence, also, he was never perplexed or entangled with controversial points of doctrine. With St. Paul he held, that "we are justified by faith alone without the works of the law," and with St. James, that "faith, without works is dead." The free sovereign grace of God was the theme on which he dwelt with unceasing delight; at the same time that he was careful to impress on his own mind, and that of his children, the solemn memento that "without holiness," implanted personal holiness, "no man shall see the Lord."

Having been drawn insensibly as it were, to give a more detailed character of my friend than in this place was intended, I resume the narrative.

On entering upon the functions of his new station, he found himself involved in many difficulties. The Captain with whom he had ex-

* See on this subject Milner's Ecclesiastical History, Vol. i. p. 459.

changed, had been allowed for a course of years, on account of his health, to absent himself from Pendennis where his company was stationed, as long as he pleased. In his absence, which included the whole year, summer excepted, the command devolved on the Lieutenant. As might be expected, discipline not enforced on the commanding officer, was disregarded by the subaltern, and almost unknown to the private.

With military discipline the moral habits of the soldier are closely connected. In both respects the state of the company was very defective. All the vices usually attendant on the want of discipline, as habitual drunkenness, swearing, profanation of the sabbath, and the like, were but too frequent.

To suffer the continuance of these enormities was incompatible with the principles or feelings of the new commandant. But in undertaking this duty, he had much indirect opposition to expect, and the risk of much odium to incur, especially as what might seem severity towards men, who either from their past sufferings or services, were entitled to every reasonable indulgence, was the more liable to misrepresentation.

Besides this, though the weight of responsibility for whatever was done within the garrison

rested on himself, his right to command the troops quartered there, was contested by the commanding officer of a regiment of militia, then on duty at Pendennis, and, though on military grounds, and according to the established usage, this right was clear, the deference shewn by the higher authorities to that part of the service, encouraged opposition in men, who were governed by principles which were directly contrary to his own. After remaining for some months in a situation so embarrassing, it occurred to him, that if he could obtain the appointment of Lieutenant Governor it would effectually settle him in the command. This plan he communicated to his particular friends, and finding they highly approved of it, he set off for London, and on his way called on Major Poole, then Lieutenant Governor of Pendennis, who resided in Hampshire, and who agreed to resign the situation in his favour. Having procured the consent of the Commander in Chief to this arrangement, though not till he had taken a second journey to London, he returned to Pendennis with the Gazette containing his appointment, in his pocket. Still the militia opposed him in the command, on the ground of his inferiority of rank. Their removal, however, soon followed, and the point in dispute was never contested by the corps that replaced them. It may not be irrelevant to the present occasion to remark, on the danger which results from not ascertaining on the part of the supreme

authority, and not enforcing, when ascertained, the right to a particular military command; a danger more imminent, and of more fatal consequence, than a dispute for precedence in civil affairs; since insubordination, which in the instance alleged nearly amounted to mutiny, tends to dissolve the whole frame of military discipline, and lets loose the armed soldier not only against his own officers, but against the society which he is raised to protect.

In the memorable crisis of the year 1797, when the most formidable preparations were made by the enemy with the avowed intent of invading this country, and the inhabitants of Great Britain were called upon by Government to enrol themselves as volunteers, Lieutenant Governor Melvill was mainly instrumental in forming that corps, which has ever since continued; first, as the Pendennis Volunteer Artillery, and now as a body of local militia, a corps justly esteemed one of the best of that description in the service.

From this period to the end of his mortal course, his practice of all the outward duties of christianity, in which he became daily more zealous and indefatigable, was formed on truly evangelical principles. Imperfectly acquainted hitherto with the grand scriptural doctrine of original sin, a truth on which the glory of God in the re-

demption of a lost world by Jesus Christ is built, he had resolved, and acted partly, though by no means entirely, in a dependence on his own strength and natural ability. This self-ignorance was not diminished by the perusal of books calculated rather to strengthen his error than to remove it. But God in the course of his good providence now placed him under a faithful interpreter of his word, and opened his heart, already well prepared by grace, to receive the truth in the love of it. The preaching of the present worthy curate of Falmouth, was one great means of bringing him to an entire renunciation of self-dependence, and of making him strong in the Lord and in the power of his might. The doctrinal truths of the gospel, powerfully preached by an eminent minister, in his occasional visits to Falmouth, contributed likewise to the same end. In one of his rides from Pendennis to Penryn, whither he had removed his children while labouring under the hooping cough, for change of air, he was overtaken on the road by a faithful and experienced minister of the Independent Church, with whom entering into conversation on the subject of religious books, he perceived, that some of his hitherto favourite authors were disapproved of, and others recommended, which were better calculated to give him clear views of scriptural doctrine. This advice was the more seasonable, as he had not at that time any religious friend, on whose judgment he could rely; and his inaptitude

to detect error in books fraught with sentiments of piety and practical instruction, rendered such a guide more needful. The intimacy of a respectable inhabitant of Falmouth was likewise most eminently blessed to him: he was an enlightened and zealous christian possessing good natural parts, well improved, and embraced every opening, which circumstances or conversation afforded, of introducing religious topics, upon which he spoke in a pleasing and convincing manner.

One of that numerous train of circumstances, which are ordinarily classed among casualties, but which are often of great importance in their consequences to individuals, brought them thus acquainted with each other. This gentleman came to the castle on business, and being detained by a thunder storm, was invited to take tea with the family. His conversation proved so instructive and interesting, that it led to a friendship which continued on both sides with increasing affection and respect, until the Lord was pleased to take to himself this invaluable companion, who was removed to glory about ten years after the commencement of their mutual attachment. This excellent man first put into the hands of his friend, the works of the Rev. Mr. Walker of Truro, and of the venerable Mr. Newton, late of London. He also introduced him to the society of several eminent Christians at Falmouth. The writings of the pious Mr. Harvey were likewise read by him with

great delight, as they may be, by men of the purest classical taste, whose chief object in their religious reading is to cultivate an evangelical and devotional spirit.

From this period it may be affirmed with truth, that he daily grew in grace, and in the knowledge of his Lord and Saviour Jesus Christ.

The family of Lieutenant Governor Melvill now received an addition by the birth of a son, (his fifth) soon after which he experienced a severe loss in the death of his mother-in-law, an excellent parent, and most tenderly beloved by her daughter. One domestic calamity succeeded another; for, a few days after, two of his children were seized with a dangerous sickness, from which they at length recovered, though it had nearly proved fatal to both.

In the course of the following year, the family sustained another loss in the death of Colonel Bainbrigge, who had married a sister of Mrs. Melvill's; he fell in the flower of his age at the battle of the Helder, on the 6th of October 1799, while gallantly leading the regiment, which he commanded, into action, leaving a disconsolate widow, and eight children to mourn his untimely end.

But he was shortly called to undergo a more painful dispensation in the death of one of his

own children. Their second son, a boy of great promise, who had attained his twelfth year, was seized with a rapid decline, which in four months brought him to the grave. His case, from the commencement of his illness, was alarming, and his bodily sufferings in the course of it were great; but his piety, resignation, and heavenly-mindedness from the beginning to the end could not be surpassed; in prospect of death, he attempted to console his parents who were almost overwhelmed with grief, and in a sweet, yet solemn manner reproved his elder brother for wasting time in the perusal of light and trifling books. The deportment of this amiable boy throughout his illness to the moment of his decease, afforded such a striking evidence of the work of grace on his soul, as induced his parents, who had noted down the particulars, to give them to the world in a little memoir.*

* The closing scene of this beloved child's life is too interesting not to be noticed. About two hours before he expired, every breath appearing as though it would be the last, and his afflicted parents holding his hands which the pulse had nearly forsaken, his lips being observed to move by his anxious mother, she bent her head and heard him slowly but distinctly utter the following sentences: "May you all keep the commandments of God, Love God evermore, Weep not for me." A very few minutes before his dissolution, his mother perceiving the agony he was suffering, wished him to assure her of the state of his mind, to which he mildly, but firmly replied, "truly the heart is willing but the strength faileth; if the heart is willing, never mind the voice;" these were almost his last words.

A few weeks after the death of his beloved child, his sixth and youngest son was born, who coming thus, as it were to divert the grief of his parents, and to supply the place of him, who had just been taken from them, was called after his name.

In the course of this year, he accompanied his eldest son to London, for whom he had procured the appointment of a cadet in the military academy at Woolwich, the best provision, which, under circumstances that left no scope for choice, he could make for this object of his tender care. By letters of introduction he became known to the Rev. Mr. Newton, the venerable pastor of St. Mary Woolnoth, and received from more than one interview with him, a strong impression of the excellency of his christian graces; as well as a confirmation of the transforming power of God in the gospel of his Son; working miracles of a spiritual kind in these modern times, no less stupendous, if rightly considered, than those which addressed themselves to the senses of men, in the days of the apostles.

In a short time subsequent to the death of his dear boy, in the summer of 1803, a lady, then living in the garrison, whose age and infirmities disabled her from attending the church at Falmouth, suggested to him on behalf of herself, and

of others under similar circumstances, the propriety of endeavouring to procure a clergyman, to preach occasionally in the garrison, representing in forcible terms the destitute condition of several aged persons, who were deprived of the means of grace, and of spiritual instruction. A case so interesting as this, could not fail to excite his particular attention, and stimulate his endeavours to provide a remedy. He applied to the minister of the church at Falmouth, a man of great piety and extensive charity, with whom he was united in the bonds of personal affection as well as of christian fellowship. But the pastoral care of a congregation amounting to some thousands, obliged this gentleman, though with great reluctance, to decline the service. The lady before-mentioned had in the mean time represented the case to a truly respectable minister in the Independent connection, well known to the Lieutenant Governor, who offered to supply the garrison with a preacher once a fortnight. This offer, under the existing circumstances, could not consistently with christian principles, be refused, though it was foreseen that the introduction of such a novelty, would expose the commandant to much misrepresentation. The service was performed at first in a store-room, but as winter advanced, to avoid the risk of fire, it was held in a room of the castle. The gratification he felt in seeing it well attended, and especially by those infirm and aged persons, for whose spiritual

benefit it had been provided, encouraged the Lieutenant Governor to persevere in the plan, which was continued for years, by various ministers of the Independent connection, and doubtless became the means of salvation to many souls. On these occasions he regularly attended with his family, stimulating the devotion of others by that warm spirit of piety with which he was always actuated. Neither distance of place, nor inclemency of weather prevented the constant services of these worthy labourers in the Lord's vineyard, who were ready to sacrifice health and life in the employment of their divine Master. As he sincerely preferred the liturgy of the Church of England, to the prayers of the best qualified ministers, it would have been more satisfactory to his mind, if he could have procured assistance from that church, which he loved with an affection of preference, and constantly attended, when the doctrines of the pulpit were conformable to the standard of faith maintained in its articles, homilies, and liturgy. And though he was of a more enlarged and charitable spirit, than to think it inconsistent with the duty he owed the establishment, to hold occasional communion with other denominations of christians who were sound in the faith, yet he constantly said, that he never felt equal satisfaction in any other mode of worship. Our church service, he used to say, comprehended in itself a complete system of divinity, not drawn up indeed in a regular form,

which the nature of public worship would not admit of, but distributed into detached parts, suitable at once to the two-fold purpose of instruction and devotion. He admired the wisdom and the skill with which the doctrinal and practical parts of the christian faith were interwoven throughout; the lively effect of the congregational responses, giving vent to the feelings of the devout soul, and calculated by a natural sympathy to interest and warm the careless and irreverent; the due provision made in it for the orderly reading of the holy Scriptures; the beautiful and appropriate portions selected for the Sundays of the year, under the denomination of the Gospels and Epistles; and the comprehensive brevity and rich variety of its collects. The few repetitions, which some object to, he would not admit to be blemishes. The matter they contained was so important, that a truly devotional spirit would wish to rest upon it, and would feel its recurrence seasonable and edifying. This excellent form of prayer, he frequently used in his family devotions, took pains to explain it to his children, and required them to commit the stated morning and evening services to memory. He insisted on the regular attendance of his servants, and of the corps under his command, either at the established church, or at some other place of public worship, for he did not think it warrantable to violate the right of private conscience. Those who attended at church, he kept as much as

possible under his own eye, and exacted from them a suitable behaviour. The custom of persons in authority being attended to church by those who were under their orders, met his entire approbation, seeing that whatever might be the motive, the custom itself was right, and tended to good.

At this time he derived a small additional income from the appointment of Commissary of Stores. The alarm of invasion rendering it expedient to provision the garrison, the stores were deposited in the castle, which he inhabited, as Lieutenant Governor, paying the assessed taxes, as if it had been his private dwelling. Conceiving therefore that he was entitled to an adequate compensation for the use of that part of the castle in which the provisions were lodged, he represented the case to Sir Brook Watson, the Commissary General, who offered him the appointment of Commissary of Stores, as the only mode in which a compensation could be made.

His health was now much affected by a severe complaint in the head, attended with a strong nervous affection. Change of air, and abstraction from military duty, were prescribed by the faculty, as the only probable means of restoring his debilitated frame. Having therefore, in the spring of

the year 1804, obtained leave of absence, he left Pendennis, being then in so weak a state, as excited in his mind the idea, that he should never return to resume the command.

Accompanied by a particular friend, a gentleman of Falmouth, distinguished for piety and extensive charity, blended with an engaging cheerfulness of disposition, which rendered him, in all respects, an agreeable and edifying fellow-traveller, he journeyed by easy stages to Bath, the waters of which had been recommended to him as a restorative. Not finding much benefit from the air and waters of Bath, after a sufficient trial, he removed to Bristol, and taking a house in an airy situation, was shortly joined by his family. In a city so highly privileged as Bristol, no great difficulty was experienced in forming religious acquaintance. He became a constant hearer of the Rev. Mr. Biddulph, and was soon honoured with his friendship. By him he was introduced to a few gentlemen, who met once a fortnight, in the evening, for the purposes of prayer, reading the scriptures, and religious conversation. From these meetings he derived much spiritual comfort and edification. With some pious friends in this city he afterwards entered into a familiar and endeared correspondence, when conscientious and prudential motives recalled him to Pendennis. The Lord was

pleased in some degree to restore his health, and to enable him to attend the call of duty to his post three several times, during his residence at Bristol. In the summer of 1805, finding his health much improved, he could no longer reconcile to his mind absence from his station, and after long and anxious deliberation he removed his family back to Pendennis. Besides the direct claim of professional duty, he had three favourite objects in view, the accomplishment of which was connected with his return to the garrison; the first, was to promote the gospel there; the second, to retain the situation of commissary, which his growing family, and the increasing pressure of the times, rendered it of moment to preserve; and the third, was the hope, that when his eldest son got a commission, he might succeed in his intended application to have him stationed at Pendennis. Being well aware, from his own experience, of the dangers to which a youth is exposed on his first introduction to a military life, he anxiously wished to have this beloved child placed under his own eye, and to be himself his mentor. The first, and undeniably the most important of these objects he prosecuted with vigour in the face of much opposition, and through divine grace, not without success. In the subordinate points he failed. With the removal of the provisions from the castle, his appointment of Commissary ceased; and

all his endeavours to get his son stationed at Pendennis, as the officer of artillery there, were fruitless. A new arrangement respecting the invalid companies, by which they were no longer independant, but formed into veteran battalions, separated him, to his great mortification, from the company which he had long commanded, and to which, from motives of pure benevolence, he was much attached. These veterans, domiciliated with their families at Pendennis, the skirts of which they had embellished with cottages and gardens, the work of their own hands, which afforded a decent asylum for hoary hairs from the promiscuous society of an ever-changing garrison, were torn away from their little independencies, and transferred first to Plymouth citadel, and afterwards to a foreign service, climate, and people in the island of Madeira.

His health being unequal to any other duty than that of the garrison, the subject of these memoirs, solicited and obtained of his Royal Highness the Commander in Chief, to be placed on the list of captains retired on full pay, the usual provision made for those who had commanded invalid companies. He was now more at leisure to attend to those concerns, which were ever uppermost in his mind, the spiritual improvement of his own soul, the education of his children, and the propa-

gation of the gospel, by works of piety and charity among his poor neighbours, and by contributing his mite to the support of those societies, whose avowed object it is, to disperse the Bible at home and abroad, and to plant Christianity among the heathen. From this happy period, his time, his thoughts, his influence, and all his means of doing good, were devoted to these great and glorious purposes. And as he increased in good works, the visible fruits of holiness, he became more sensible of indwelling sin, of pride, of spiritual indolence, of the fear of man, of undue anxiety about his worldly affairs, of his great defectiveness in faith and love. In short, a deep sense of remaining depravity dwelt constantly upon his mind, and, under divine influence, preserved him in an humble and dependent, yet cheerful and lively frame of spirit.

The service in the garrison was continued, as before, once a fortnight; and as many of the soldiers as were inclined to attend on the evening of the Sabbath, when the church service and a sermon were read in the family, found a ready welcome there. Being now acquainted with that excellent institution, the Naval and Military Bible Society, he by degrees supplied the garrison with bibles. The way in which he first heard of this society is remarkable.—One of the soldiers belonging to his company, a man of better education

than usual, but very reprehensible in point of moral behaviour, overheard him one day expressing an earnest wish that he could obtain bibles for the garrison. This man told him, that by applying to the secretary of this society his wish might be gratified. This he readily did, and had the satisfaction of thus procuring a bible for each barrack-room and cottage, together with the guard-houses and the hospital. The man from whom he received this seasonable information, had received a severe wound in the head, at the battle of Minden, in consequence of which he was subject to fits of mental derangement. A person of a truly christian spirit will not disdain to receive light from the meanest of his fellow creatures, who, under divine providence, may be made instrumental to the promotion of the best designs.

As all good is connected, the knowledge of this society led to that of another of a similar tendency, namely, the Tract Society. By this he was furnished with moral and religious tracts, which he distributed wherever there was an opening, and especially among the troops destined for foreign service, endeavouring to supply them with a proportion of bibles also. Who can doubt that a divine blessing has accompanied the distribution of the word of life, thus dispersed among those who are placed under the greatest spiritual disadvantages; who have no living oracles to consult, nor any other

visible means of becoming acquainted with the precious truths of the gospel?

His labours were not in vain in the Lord; the fruit of his charitable exertions, and the influence of his example were not confined within the pale of his own family, but extended also to many individuals belonging to the garrison, and to many in the neighbouring and populous town of Falmouth. The distresses of his fellow-creatures, whether of body, mind, or estate, had an irresistible claim on his compassionate feelings, and excited his utmost endeavours to procure them advice, comfort, and relief. And while he administered to the temporal wants of the sick and destitute poor, he was most solicitous to bring them to Christ, which was always the grand object he had in view, as being the highest act of charity, understanding by that term the christian grace described by St. Paul, in language unequalled by a human pen, but not more admirable than the labours, which it prompted the apostle to undergo.

Actuated by the same divine spirit, *he* also was unwearied in doing good, gaining many souls by the united influence of precept and example, the latter of which was most seen and felt by his immediate dependents. The faithful servants who married out of his family, and who had the satisfaction of being at hand during his last illness to

testify their sense of what they owed to so excellent a master, by their spontaneous attendance on his person, will ever revere his memory, and regret their loss; while, it is to be hoped, their not unavailing prayer will be, "Let me die the death of that righteous man, and let my last end be like his!"

The christian education of the children of the poor was always a favourite object with him. He exerted himself in the establishment of schools, both at Falmouth and within the garrison, and delighted in superintending them, as often as was compatible with duties of more immediate obligation. He reprobated the too prevalent and unchristian custom of opening and closing instruction without prayer. If ever, through sudden interruption or the hurry of business, he overlooked this laudable practice in the teaching of his own children, he would stop short, on recollecting himself, and say, "My dear children, we have not asked the Lord's blessing upon our endeavours, let us go to prayer." Among the soldiers in garrison, some, who were unable to read their Bible, expressed a desire to learn, for which they had abundant leisure from military duty. He most readily complied with their wishes, and chiefly at his own expense, provided a master for them, and took great pleasure in witnessing their improvement.

In the autumn of 1806, his health again declined, and on the 5th of November he was seized with so violent an inflammation of the chest, as brought his life into great danger. His family were in the utmost alarm, but he was all serenity and resignation to the divine will, resting on that gracious promise contained in the 27th verse of the 33d chapter of Deuteronomy, "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, 'Destroy them.'" It pleased God to hear the united prayers of his afflicted family, who surrounded his bed with weeping and supplication, entreating the Lord to have pity upon them, and to spare the life of their invaluable parent. In mercy to them and others, his days on earth were prolonged; the prescriptions of his particular friend and experienced physician, were, under the blessing of God, the means of his recovery.

He removed at first to Flushing, not without benefit to his health from the mildness of the air; but Penryn proved, on trial, preferable to Flushing in several respects. With an equally mild temperature, it is less damp, being further removed from the sea, and it enjoys superior advantages in a variety of pleasant walks and rides, and in the lightness and purity of its water.

In the spring of 1807, the inhabitants of Falmouth voted an address of thanks to his Majesty, for resisting the claims of the Catholics, and he was requested to present it. He took this opportunity of effecting an insurance on his life, for the benefit of his family; a measure which gave him great satisfaction. During his residence at Penryn, his time was divided between that place and Pendennis, so that neither his public duties were neglected at the one, nor the daily instruction of the younger branches of his family, who constantly found a tutor in their father, at the other. At this time a society was formed at Penryn, for the purpose of repressing open and scandalous profanations of the Sabbath, by first admonishing, and, in case admonition proved fruitless, prosecuting notorious offenders: an object, in its nature and end, surely unexceptionable, and perhaps as little liable to abuse in its practical part, as any other association of a public kind; for, granting that selfish and malignant passions may assume the character of a censor, yet undoubted benefit will result to the body politic, from the active operation of laws administered by impartial judges, against practices which are openly subversive of the religion of the state. To this association he willingly joined himself; and, no doubt, lamented that weariness in well-doing, that shrinking from an invidious duty, which gradually crept upon the

members of the society, and, reducing it first to a state of inactivity, terminated at length in its dissolution.

Soon after the birth of his ninth and last child, in December 1807, he was called again to London, having procured for his third and now eldest surviving son, a situation in one of the largest and most respectable establishments in the metropolis.

Whoever has many ties on earth, and a feeling heart, is sure to reap pain and many sorrows in the course of his passage through it. But these dispensations tend, by divine grace, to perfect the Christian in faith, in spiritual mindedness, in a holy indifference to the best of temporal blessings, while even under privations, which make his heart bleed, he is cheered with the hope of a re-union with those friends and relatives who die in the Lord. This present year was rendered memorable to him by two severe bereavements. His venerable and pious father-in-law was translated to that heavenly state, in the prospect of which, he had walked with God during the greater part of a life protracted to an unusual length. Retiring from business with a moderate fortune and a contented mind, at a period of life when most men pursue commercial advantages with increasing ardour, he consecrated his leisure to God, by devoting it to pious and charitable uses, exemplifying the happy

effects even in the present life, of a heart and temper regulated by the precepts and spirit of the Gospel. His reward on earth, was peace, health, and cheerfulness, with the respect and love of his connections and dependents, and when the hour of his departure came, he could say with the aged and faithful Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy word."*

* The following prayer, composed by this excellent parent in early life, may be the means of giving the reader some insight into his character, and may stimulate him to follow such a bright example.

"A prayer in behalf of my dearest children, which I am bound to offer up with a devotion the more hearty in proportion to their inability as yet to ask for themselves. And as we read 'that the seed of the righteous shall be mighty upon earth and blessed,' Psalm 112. That 'the righteous is never forsaken, that his seed is not seen begging their bread,' Psalm 37, what incitement, what encouragement to a virtuous and godly life, do these promises afford to all fathers and mothers, who love their own souls and those of their offspring, with whose happiness and misery their own are closely interwoven!

"O Lord! Grant that I may let my light so shine before men, as to be an ensample of godly life to all about me, and in particular to my family. Make me a kind, tender, and judicious parent: and that my dear children may truly be 'an heritage and gift, that cometh of the Lord,' give them grace above all things to remember thee, their Creator, in the days of their youth; to hearken unto me when I teach them thy fear and thy commandments; when I bid them to mind 'the one thing needful,' and to keep diligently the way of the Lord; for I will talk to them of thy precepts, when I sit in my house, and when I walk by the way; when they shall lie down, and when they rise up:

The loss of such men, the excellent of the earth coming thus to their end, like a shock of corn in its season, and passing through the grave and gate of death to a joyful resurrection, brings with it to the pious surviving friend, the sweetest

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and that they may honour their father and their mother, and not bring us to heaviness, but rather rise up and call us blessed, and so 'prolong their days in the land, which the Lord their God giveth them;'—'I will chasten them while there is hope, my soul shall not spare for their crying.' Visit not, O Lord! the sins of thy servant upon his children, but shew mercy unto them from generation to generation, keeping them both outwardly in their bodies, and inwardly in their souls; delivering them from all 'blindness and hardness of heart, pride, vain glory, and hypocrisy,' from avarice, envy, hatred, malice, uncharitableness, and all youthful lusts. Give them thy Holy Spirit, that they may be born again, and grant that from their childhood they may begin to know and understand the scriptures, which will make them wise unto salvation; so shall my sons 'grow up as the young plants, and my daughters be, as the polished corners of the temple,' 'they shall increase in wisdom and stature, and in favour with God and man;' and being thus 'trained up in the way they should go, when they are old, they will not depart from it,' but ever remain in the number of thy faithful and elect children. Finally grant, that having served our generation, having walked as children of light, and endeavoured to do our duty in that station of life into which it hath pleased thee to call us; we may have a ground of hope, that, at the day of judgment, we shall be able to lift up our heads with joy, and say, each for himself, 'Behold I, and the children whom the Lord hath given me.' These unspeakable mercies I implore for us and our children, through the merits and mediation of our dear Redeemer Jesus Christ."

consolation, and while it loosens his hold on earth, it shews him death disarmed of his sting, and not only devoid of terrors, but a welcome visitor to the believer.

Early in the summer, his health being improved, he removed with his family to Pendennis. And now, the heaviest of all the trials he had ever been called to bear, was brought upon him. His eldest son, a first Lieutenant in the Royal Artillery, had sailed from Cork with the expedition under the command of General Beresford to Madeira, in December 1807. The troops reached their destination on Christmas-day, and Lieutenant Melvill was the first who hoisted the British flag on that island.

Next to the satisfaction of having him stationed at Pendennis, under the eye and command of his father, nothing seemed more desirable to his parents, than the post assigned him in an island not remote, carrying on a regular intercourse with England, healthy, pleasant, and secure from hostile arms. But unforseen and fatal dangers lurk in every place, waiting their commission to destroy. Our days on earth are numbered, though we know not their amount; and these secret things, which the Lord has reserved to himself, are not intended to supersede the use of prudence in avoiding danger when we can do it with pro-

priety, and of courage in meeting it, when it lies in the way of duty, or presents itself unexpectedly. On the 11th of July 1808, this dear youth, this child of promise, whose conduct, since he left the wing of his parents, had been irreproachable, went into a pleasure-boat, accompanied by a brother-officer and his own servant, and on returning to the shore, was lost by the upsetting of the boat, in consequence of a mismanagement of the sails. This most afflicting event reached the ears of his parents a month afterwards, through General Beresford's Brigade Major, who knew the family, and with great tenderness and delicacy of feeling, commissioned a particular friend at Falmouth to make it known.

How often is the unconscious mind at ease, when a blow fatal to its peace has been struck! How often, through its ignorance of events which have occurred, does it indulge a fallacious joy in the ideal possession of an earthly good, after that good has been ravished from it! Thus it was in the present instance. On the day preceding the arrival of these heavy tidings, letters had been dispatched by the fond parents to their beloved youth.

Lieutenant Governor Melvill had gone to attend divine service at the parish church, when a messenger was sent from his wife to summon him home.

The effect which the disclosure of a calamity so unexpected, and so unsuitable to his present frame of mind, had upon him, was such as only the reader, who possesses parental feelings can conceive. For some time his voice was suffocated with sighs; but when the power of utterance came, he exclaimed, "God is love;" "the Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Thus were the fairest hopes of these tender parents, in their first-born, at once blasted; and (what aggravated their sufferings) while these hopes were blooming in all their sweetness, the object of them had been laid for weeks in the silent grave. Nor was it the mere deprivation of a beloved son which conveyed the most poignant anguish to the hearts of the survivors, but the awful consideration, that he had been *suddenly called* to so great a change, scarcely a moment intervening between life and death, between thoughtless security, and a summons to the bar of judgment. Faith, however, was in exercise, and the hope, which faith begets, was not extinct. His father remembered that the Lord is "mighty to save:" he took comfort from the promises, "I will be a God to thy seed." "I will save thy children." He trusted that the same divine hand which had led him through so many dangers, had rescued the soul of his child from the bitter pains of eternal death, and that Jesus, whom "the winds and the sea obey," was with him in

the deep, making a way for his soul to receive it unto himself. Like Aaron, when he lost his sons, "he held his peace."*

It was some alleviation of their pain, to receive, from those who were eye-witnesses of his conduct, the most pleasing testimonies of their son's moral behaviour, and amiable disposition. This encouraged the hope, that the same gracious power which had kept him outwardly from vicious practices, had also kept him inwardly from the sin of unbelief, and a rejection of the Gospel of Christ.†

* His present anguish renewed the sorrow he had experienced for his sister, a widow, whose only child, a most promising and affectionate boy at the age of ten, lost his life in a similar manner, when fishing, from the rocks near the castle at Dunbar.

† The body of this lamented youth being found, after a long search, was interred with every mark of respect, in a burying place belonging to the English merchants at Funchal, so that he was not, like Narcissa, "denied a grave." A tomb-stone, prepared at Falmouth, under the inspection of his afflicted father, was sent to Madeira, and placed at the head of the grave, with the following inscription upon it.

Sacred to the Memory
of
LIEUTENANT JOHN FALL MELVILL,
of the Royal Artillery,
and eldest son of
PHILIP MELVILL,
Lieut. Gov. of Pendennis Castle,
England;

For the two last years, Lieutenant Governor Melvill's health had been in a better state than at any former period since his sufferings in India; and it pleased God to preserve it without any material interruption from this time to the illness which preceded his decease. The gift of health (for health, in a comparative sense, it might be called) was not bestowed in vain. With increased powers of exertion, his good deeds, the fruits of faith and piety, kept pace. He grudged an hour to any thing unconnected with religious and social duties. The dawn of day was given to private prayer and the reading of the Bible. In winter he used to rise, like his blessed master, long before day, to enjoy uninterrupted communion with God. Recruiting his spiritual strength from the fountain of life and light, he entered upon his public and domestic duties with a predetermined plan of

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Who unfortunately lost his life by the upsetting of a boat,
near this island, on the 11th of July, 1808,
Aged 19 years.
Beloved in life! Deeply lamented in death!

His affectionate parents have caused this stone to be erected to the memory of him whom they loved, in joyful hope of meeting him again in the regions of bliss, through an interest in HIM who loves his people with more than a father's love, even *Jesus Christ*, whom to know is life eternal.

Reader!

Know that nothing short of an interest in *Christ* can save thee from the wrath to come and bring thee to everlasting life.

action before him, minuted down on the preceding evening; to which, as far as circumstances would allow, he, in general, faithfully adhered. What wonder is it, if always aiming high, he sometimes came short of the mark? Sensible as he was of the value of time, and well practised in the right use of it, he now and then permitted, through excess of courtesy, and the fear of giving offence, those, who knew not its value, to rob him of it, to the derangement of his plans: yet, upon the whole, he lived up to those excellent rules for the management and improvement of time, which Bishop Horne has given in his ninth discourse. "He observed a method in the distribution of his time; he was moderate in his recreations; he cut off, as much as might be, unnecessary visits; and he conscientiously examined every evening how he had spent the day." Thus thinking, and thus acting, he crowded much into a narrow space; and keeping heaven constantly in view, pressed daily "toward the mark for the prize of his high calling." Yet, (strange as it may appear to the nominal professor of christianity, though it is perfectly agreeable to the experience of those, who are taught of God;) he never was more conscious of remaining depravity, never lower in self-estimation, than during the brightest part of his course. This feeling of the mind resulted from love, the predominant motive to his obedience, the love of God shed abroad in his heart by the Holy Ghost.

A lively sense of the immense obligations, which he owed to his heavenly benefactor, while it excited him to testify his gratitude by his works, kept down all conceit of merit, and led him to make comparisons the most humiliating to himself, between the superabundant goodness of God, and the inadequate measure of his best services. Still less satisfied was he with that view of himself which a close inspection of the heart produced. Here he found indwelling sin still striving with grace, and perceived, amidst the good which the latter principle had introduced, much evil, which was all his own. The discovery of sin in the soul will be in proportion to the light communicated to it; and the most favoured subject of divine grace will find enough there to make him abjure pride, and embrace humility. "Such is the marvellous efficacy of gospel truth, that while it exalts, it humbles us."

On the return of our troops from Corunna, many soldiers, in a wounded, sickly, and destitute condition, were landed at Pendennis. This occasion called forth all his sympathy, and afforded him an opportunity of using the influence which his character gave him, with the opulent in the towns of Falmouth, Penryn, and Truro, to raise, by subscription, a sum for their immediate relief, of which a part was converted, without loss of time, into warm and comfortable clothing. A

typhus fever soon broke out in the hospital, and proved fatal to many. The alarm within the garrison was great, and some, who resided in it, dreading infection, thought it prudent to remove. But, though his life was dear to himself, for the sake of his beloved family, which depended upon him for its support, he would not yield to this consideration now, when a higher duty, as he conceived, forbade. He therefore remained at his post, attending to the comfort of the sick, and to the most effectual means of preventing the infection of fever from spreading further. Articles, not provided by the military hospital, but recommended by the faculty as conducive to the recovery of the patients, were dispensed from the charitable fund. This seasonable exertion of christian and patriotic benevolence, in subserviency to medical aid, rescued many a gallant soldier from the grave, and enabled him to render his country further service in the field. These acts of charity were not like bread cast upon the waters; several of the privates expressed their gratitude to the Lieutenant Governor in a letter of acknowledgment now before me, conceived in such becoming and lively terms, as drew from the person to whom it was addressed, this expression, "Who can say that benefits are not well bestowed on hearts like these?"

Some French prisoners taken by our army at Corunna, and brought with them to Pendennis

were likewise the objects of his care. With much diligence he enquired at the booksellers' shops in Falmouth for a French bible, but could procure only one testament in that language, which he put into their hands, expressing his hope that they would make that book their companion and solace under the hardships of captivity.*

In the autumn of the year 1810, the crews of several of his Majesty's packets, finding themselves deprived of their usual advantages in trade, by seizures from the custom-house, and being also disappointed in the hope of an increase of their wages, which were not equal to those given in the merchant-service, took the very unwarrantable step of deserting in a body from their respective ships, and in numbers calculated to excite alarm in general, and apprehensions of mischief in those who were the supposed objects of their displeasure, paraded the streets of Falmouth. In consequence of this, and some disorderly behaviour of a riotous tendency, the mayor made a formal requisition to the Lieutenant Governor of Pendennis for a party of soldiers, to act under the orders of the civil magistrate, in repressing any further symptoms of riot, and to preserve the peace of the town and the safety of individuals. In compliance with this requisition, the Lieutenant Governor ordered a

* At this period his feelings were deeply wounded by the death of his eldest brother in the north of Scotland, whom he loved with the sincerest affection.

body of militia into Falmouth, under the command of an officer, on whose steady conduct he could rely. By this, in conjunction with other means, mischief, if intended, which is doubtful, was prevented; and the crews, within the time allowed them for their submission, returned unconditionally to their duty. The affair, however, was viewed by Government, no doubt very properly, in a serious light; and, as well to prevent a repetition of such proceedings, as to punish the guilty, whose families resided at Falmouth, the packets were ordered round to Plymouth, where they remained for some weeks, during which the interest of that port was exerted to retain them permanently. Success in this attempt would have been ruin to Falmouth, the most flourishing and populous town in Cornwall; but its fate was in just and equitable hands. The minister, whose violent and untimely death the country now deplores, and whose weight and efficiency in the scale of government has been manifested by recent events, replied to every solicitation from the contending parties, headed as they were by men of rank and influence, that the public good alone should determine the point, and if that did not oppose the otherwise preferable claims of Falmouth, the decision would be in its favour.

While the business was in a course of discussion before the Privy Council, Lieutenant Gover-

nor Melvill was applied to by the mayor and corporation for his testimonial to the loyalty of the inhabitants. If testimonials could in any degree have influenced Government, some consideration might have been paid to that of a king's officer of known loyalty, stationed for many years in the immediate vicinity of Falmouth; under whose eye, and subject to whose inspection, a corps of five hundred volunteers had been raised and disciplined, most of whom were inhabitants of that town, and either belonged to the packet-service, or were connected with it. But the question was discussed on the merits of the case, with a view to the public good; and, without regard to partial interests, was determined in favour of Falmouth. Facts indeed had proved, during the short detention of the packets at Plymouth, how unfit that port is, from want of spare room, and difficulty of egress with unfavourable winds, for the reception of these vessels, on the regular sailing of which, political events of the greatest importance often depend. The return of the packets to Falmouth was hailed by the inhabitants with a joy as universal as the depression of spirits, which the prospect of ruin had induced. Many of the lower class, ignorant of the causes in which it originated, and supposing it to be the effect of private solicitation, were willing to believe, that the Lieutenant Governor, then in London on his own affairs, had contributed much to so desirable an event.

It is but justice to record the support he gave to the Sunday school at Falmouth, which he warmly patronised and recommended.*

He was also a liberal subscriber to a day-school in the same town, for clothing and educating poor

* The simple and effective plan, on which this extensive school, comprising both sexes, has been now conducted for some years, may perhaps recommend it to adoption in other places, similarly circumstanced to Falmouth. It was formed at the instance, and under the inspection of the pious and zealous minister, who has been long a blessing to that populous town. The number taught, including both boys and girls, is at present between three and four hundred. The expense of maintaining it is moderate. The spacious galleries of the church afford an excellent school room, in which the boys and girls occupy different sides, so as to be kept perfectly separate. The children are divided into classes, higher and lower, and are ranged in each according to their attainments. Each class has a stated teacher, male or female, according to the sex of the scholars, whose services are voluntary and gratuitous. The persons who officiate in this capacity, are mostly in the prime of life, and, as might be expected, are respectable characters, well-qualified and well-disposed. Although their regular attendance on the Sabbath mornings and evenings throughout the year, is a service of much self-denial, especially to those who are engaged in business, and confined to trade through the week, no want of teachers has been yet felt, and many of them have reaped a rich reward of their labours, not only in the doctrinal and moral improvement which their scholars make, but also in the serious and religious frame of mind which the habit of catechising produces or confirms. Since the establishment of this school, the service of the church has been better attended than before.

boys and girls, and being fully convinced that personal superintendance is frequently more beneficial to such institutions than pecuniary contributions, he often visited and catechised the children.

But the chief object of his charitable and fostering care, was a Misericordia Society which may claim him for its founder: by him it was first suggested, and his exertions in its formation and establishment were unceasing. An association for the relief of such distressed persons as had been reduced from comfortable circumstances, already existed on a small scale among the Dissenters, and it was his earnest wish that the members of the church of England, headed by their minister, should unite for the same benevolent and praiseworthy purpose. His labours were rewarded with considerable success. On the proposal of the Dissenters, an union of the two societies afterwards took place from a conviction, that by existing separately and independently, the end, which both had in view, could not so well be answered. According to the scheme proposed, no settled allowance was to be made or continued to a person in distress without the consent of a committee; and regular visitors were to be appointed to ascertain and report the cases of individuals who might seem to them fit objects for relief; one visitor being assigned to each district. As some time was necessary to organize this plan, he, with two or three more under-

took to supply the place of visitors; a very fatiguing task to one who resided a mile distant from the town, and had many public and domestic calls of duty upon his time and attention. Being told by his nearest connections, that he undertook more than his strength was equal to, he replied, he would do all he could with the hope of stirring up others to the work; "How can I," he frequently said, "do less, when I see such distress among my fellow creatures, and when I reflect on what my blessed Saviour has done for me?"

At the close of the year 1811, he was enabled through the interest of a near relation, the late Sir John Anstruther, to place his second son in the service of the Honourable the East India Company. Where there is a large family, and a very limited income, success in one point, however desirable in itself, sometimes requires a change in the domestic plan, attended by perplexity and risk. This was experienced on the present occasion. He had long felt it a burthen on his mind to have his eldest son at so great a distance from him, amidst scenes and objects fraught with temptation. To leave another youth exposed to so much danger, without the aid of an experienced guide and counsellor, was to be avoided by every possible means, consistent with a due regard to the general interests of the family; these however, seemed likely rather to be promoted than injured by a removal to

London or its vicinity; for having two other sons to provide for, the elder of whom might be qualified in a few years, for a situation similar to those which his brothers held; and his own interest and connections lying in and near the metropolis, it was desirable to procure a settled residence for his family, where, in case of his death, they might continue together for their mutual support and comfort. No difficulty in obtaining leave of absence from Pendennis was apprehended, as the routine of duty, attached to the command of the garrison was not of a nature that required the residence of a Lieutenant Governor. On the other hand, certain reasons in the opposite scale, rendered the propriety of such a removal doubtful; and inclination, abstracted from a sense of duty, leaned to that side of the question. Where there is no escape from a decision in dubious matters, to take a self-denying part, will be found wisest and best, as securing at all events the consolation of having acted from a disinterested motive.

After much consultation with his relations, much balancing of probabilities, and many prayers to God, he determined on a removal, which was effected early in the spring. But it pleased the Almighty that difficulties and disappointments, some of which he could neither foresee nor prevent, should follow this change of situation; and that his faith and patience should be tried with

distressing apprehensions, of something wrong either in the measure, or motive; and with doubts of his having acted agreeably to the divine will. From this depression of mind he sought relief in his wonted religious duties, and by engaging in a new and extensive sphere of benevolence.

It has been already intimated that his exertions in behalf of the poor at Falmouth, together with his other duties, were beyond his strength. His family had hoped, that a removal to a place, where he was comparatively unknown, would ensure him some repose. But the spirit of christian zeal and charity, which God had put into his heart, could not lie dormant or unexerted, wherever it had room to act. In the metropolis, it found ample scope in various directions. His friendship with the Rev. John Wilcox, Minister of Ely Chapel, led him to take a particular interest in a society, similar in its object to the Misericordia Society at Falmouth, formed under his auspices, and consisting of the members of his congregation. "As a visitor of this society, the consolation he administered, the instruction he imparted, and the attention to the concerns of eternity he excited in the hearts of those within his circle, are the strongest testimony how highly fitted he was for this charitable office." *

* See "The True Christian Exemplified," a sermon preached on the occasion of his death by the Rev. John Wilcox.

The two great societies for the distribution of the Bible; the British and Foreign Bible Society, and the Naval and Military Bible Society, engaged his best wishes and constant endeavours for the promotion of their respective objects. He attended their meetings with heart-felt delight, and was a member in the committee of the latter society. Animated with the gallant spirit, and patriotic ardour which should ever characterize the British soldier, he loved his profession, and felt a brother's interest in the soldier's welfare. While he endeavoured to maintain a higher, though proper, degree of discipline, than suits the temper of men in these times; the health, the subsistence, comfort, and accommodation of the private, together with a due provision for his family, when separated from, or deprived of its protector, were objects that occupied his mind and employed his pen. I have now before me a paper drawn up by him, in which he recommends, on grounds of equity and policy, the grant of parochial relief to the families of soldiers of the line, absent on foreign service, similar to that which is secured by Act of Parliament to the families of the militia, when removed from their respective counties. But his attention was not limited to their temporal concerns: fully sensible to what spiritual dangers, and peculiar temptations they were exposed, he felt a truly christian anxiety for their immortal souls. At the same time he was desirous, though in a subordinate de-

gree, to keep them within the pale of the church establishment; and knowing how much an acquaintance with its excellent liturgy contributed to strengthen and maintain the attachment of its members, he applied to the Secretary of the Society for promoting Christian Knowledge, for a supply of prayer books in the proportion of one copy to ten men, to be given to the East Kent Militia, then on duty at Pendennis, but under orders for Ireland. Failing of success in that quarter, he addressed the Chaplain General of the army on the same subject; but with the result of this application I am unacquainted. From such a failure, in addition to others of a similar kind, it is not evident that the funds of the Society for promoting Christian Knowledge, are inadequate to the increasing demands made upon it for prayer books; nor will it be denied by those who are acquainted with its rules of admission, that no very considerable accession of members is likely to enlarge its means. How grateful then must it prove to the true churchman, that a society has been recently formed, which has for its sole object the distribution of prayer books, and the homilies of the Church of England, either gratuitously or at reduced prices; and that admission to this society is accessible to every layman subscribing one guinea, and to every clergyman who subscribes half that sum.

From a note in Lieutenant Governor Melvill's last

memorandum-book, it appears that he had planned another charitable institution, with a view to procure and encourage the regular attendance at church of such destitute poor, (in large towns probably not a few) as from the want of decent clothing, unwillingly absent themselves from the house of God. In order to try the efficacy of such an expedient, he proposed in the first instance that suitable clothing should be provided by subscription for ten men and ten women to be recommended by the minister of the parish, as proper objects of the charity. They were to receive their clothing each Saturday evening, and to return it on the Monday following. After a certain course of regular attendance on Sabbath days, the clothes were to be given as a reward.

The description of persons for whose benefit this charity was designed, appears to me deserving some considerable attention, and such a plan may possibly be thought worthy adoption by those who are desirous of instructing the poor, and confessedly ignorant, members of the establishment in the doctrines and duties it inculcates. I am aware that an objector will say, it holds out indirectly, if not intentionally, an encouragement to hypocrisy. But surely a regular attendance on public worship is good in itself, and has a beneficial tendency. The promise of temporal rewards as a means of exciting his child to acts of outward obedience, is not rejected by a judicious parent;

and the great Father of all vouchsafes to use it occasionally in the new, and constantly in the old dispensation. Why then should we scruple for a purpose like the foregoing, to add the weight of these inferior motives to others, which, though stronger in themselves, may not so readily find admittance?

By such strenuous exertions in the cause of God and for the good of his fellow-creatures, did this devoted servant of Christ seek relief to his mind from the pressure of those increasing anxieties, which his late endeavour to improve the condition of his family had brought upon him. These were greatly aggravated by the unexpected death of the late Sir John Anstruther, a tried friend, and kind patron of the family.

In August 1811, he found it necessary to go into Cornwall for the purpose of putting his affairs at Pendennis into such order, as might enable him to return and spend the winter comfortably with his family at Islington, where he had settled them. An unerring Providence however had otherwise ordained. His health, which for some time before his departure was much disordered, seemed on the eve of it, to be improved. On this occasion he felt a greater reluctance than usual to quit his home; but as a journey into Cornwall before the winter set in appeared highly expedient, he

concluded to go in a few days, to which the hope of his brother's arrival by the then-expected India fleet, and the probability of his landing in Cornwall, was an additional motive. According to his usual custom, before his departure he called upon his friends to take leave: a remarkable solemnity was observed in his manner, so much so as to impress the minds of some of them with the affecting anticipation of its being a last farewell. Little did he, to whom the consolatory task of recording his virtues has been committed, apprehend that he then received his dearest friend under his roof for the last time; and that all the high pleasure and advantage, which he hoped to reap from a prolonged intercourse with him on earth, were so soon to be terminated by the stroke of death.

> "He taught me how to live, and oh! too high
> "A price for knowledge, taught me how to die."

On Tuesday, the 20th of August, his family saw him for the last time. Parting with them, or with his intimate friends, was at all times visibly painful to him, but now his feelings overpowered his resolution, and left upon the minds of the elder branches of the family an impression of grief and melancholy not to be removed, till his letters announced his arrival at Falmouth in an improved state of health.

Here the society of several worthy and beloved

friends, and especially of Mr. H. who claimed him for his guest, soon restored him to his wonted cheerfulness; while the sea breeze had a favourable influence on his health. For the first three weeks he was fully occupied in answering the demands of business at the castle, and resuming his visits to the sick and destitute poor. After that period his return home was impeded by various circumstances of a perplexing kind, and especially by a lingering hope of his brother's arrival, a hope succeeded by severe disappointment, and alas! to the irreparable loss of the survivor, never realized. At length, when difficulties began to give way, and he had so near a prospect of returning to his family as to name the day for his departure, he was seized with a nervous fever unattended at first with dangerous symptoms, but which ended in a fever of the typhus kind. His anxiety was now directed to the means of concealing his illness from his beloved wife: the idea of her hurrying down and taking the infection filled him with constant apprehension.*

As long as he was able to hold a pen he continued to write as usual, accounting in a plausible manner for the delay of his journey; and he once

* So anxious was he to return to his dear family, that he sent for the captain of one of the London traders, wishing to be conveyed on board as he could not undertake the journey by land, but as there was not sufficient accommodation, he was constrained very reluctantly to relinquish the idea.

wrote the same letter thrice over, to render the difference, occasioned by extreme debility in his hand-writing, less apparent. His last letter, notwithstanding these precautions, awakened her fears. On the 4th of October, these were unhappily confirmed by a letter from his surgeon, written without his privity. It gave the most favourable view of his case, and expressed the greatest hopes of his recovery, grounded particularly on the benefit he expected from removing his patient to the purer air of the castle. It concluded with an assurance that if contrary to his expectations unfavourable symptoms should ensue, Mrs. Melvill might depend on receiving immediate information of it. This letter had not the effect intended by it of encouraging hope, and preventing alarm; it threw the family into the greatest distress. Mrs. Melvill, unable herself to hold the pen, immediately answered it by the hand of her daughter, expressing her earnest desire to go down to her husband. The next day's post brought a letter from a friend containing assurances that he was considerably better, and regretting that a communication so painful, and he hoped unnecessary, had been made. Succeeding letters confirmed these favourable accounts; and at length Mrs. Melvill had the inexpressible satisfaction of receiving one from himself of the most consolatory tendency: but alas! these bright prospects soon darkened: on the 16th of October, letters arrived from his surgeon and from

a friend, conveying in as gentle terms as possible, the alarming intelligence that a disease of another kind had unexpectedly seized him and had rendered it necessary to perform an operation, the consequences of which could not be ascertained, though present appearances were favourable.* I shall give the mournful sequel in the words of Mrs. Melvill, as better calculated to convey to the mind of the reader her own feelings, in which every humane bosom will be interested; and as containing a faithful unvarnished narrative of the last moments of a dying saint, who expired, as he lived, strong in faith and in the Lord Jesus Christ.

"The intelligence I had received from my friends left me no alternative. I determined on setting out for Cornwall that day. After securing a place in the mail-coach, I returned to pass an hour or two with my dear children, and to give them the best advice which my hurried state of mind could suggest. While I was with them waiting for my eldest son, who was to accompany me to the coach, my worthy neighbour Mr. C. came in to condole with me, and to offer any assistance in his power. He witnessed the distressing scene, which parting from my young family so suddenly and on such an emergency, produced; he mingled

* Under these circumstances of accumulated suffering, all his words were, "to me to live is Christ; to die is gain."

his tears with ours. But time would not admit of further delay; my son came in, the coach was at the door, my children followed me weeping; I was separated from them, uncertain when and where we might meet again. Never before had I travelled by night or alone; never could I procure sleep in a carriage however fatigued, or even escape indisposition; never had I been called to such an exertion as this; and now that urgent duty required it, the Lord's promise was made good, 'As is thy day so shall thy strength be.'* I found that I could travel without stopping for two successive days and nights, with as little sensation of fatigue at the journey's end, as if I had reposed on my bed. During the journey, and on my arrival at Falmouth, my mind was in so bewildered a state, that I was almost incapable of thinking, or even feeling acutely; an anticipation of the worst was the predominant idea, which increased upon me, as I approached Exeter, where I fully expected to find letters announcing the event. On learning there were none, my hopes revived. After entering Cornwall and as I drew nearer to Falmouth, I dreaded being known, or seeing any one I knew, expecting still to hear that he was no more. To avoid this, I sat as far back in the coach as possible, which prevented my being seen by some kind friends who were watching for me at Penryn, eager to relieve my anxiety. At last the coach

* Deuteronomy, xxxiii. 25.

stopped at Wynns; a face looked in at the coach door and I heard a voice say, "Yes, she is in the coach." How I got out I cannot tell; but I found our old and faithful servant Lavery (who supported me,) and Mr. H. standing by; I gave him my hand, and faintly articulated, 'how is he?' 'better, better,' was the reply. I felt as if a mountain had been removed from my breast, but was incapable of expressing my joy. Mr. H. accompanied me to Pendennis; and though it rained and the road was bad, and the night dark, I never walked up the hill with so much ease. My friend told me how my beloved husband had been, and how he was; my hopes were high indeed. Mary, our careful and most affectionate nurse, was waiting for me at the porch; she took me in her arms, and with tears thanked God for bringing me thither. She told me her dear master had been very ill, but was now much better: I expressed a fear of discomposing him if I went up; she said 'No, for he is expecting you.' I went to him, but alas! how changed, hardly could he turn his head, or lift his hand to put it into mine. He was perfectly composed, enquired after his dear children, and was glad to hear that I had procured a female friend, on whom I could rely, to stay with them during my absence. Such was his tender care of my health and ease, that he had taken the precaution to give Mary a whole night's rest, depriving himself of her attendance, which no other could

so well supply, that I might have no excuse for sitting up with him on the night of my arrival; indeed after this, he would never permit me to remain up longer than twelve, or one at farthest, or suffer any noise to be made which might disturb me in the morning. And now that I was with him, I brought no blessing; my mind was far from being in a frame suitable to so trying and awful a dispensation. I looked back with unbecoming anxiety and uneasiness to my children, when the dear object before me should have engrossed all my care and concern.

" I arrived about eight o'clock in the evening of the 18th of October, and, as is before-mentioned, found him in an exceedingly debilitated state. He expressed his fears lest my health might suffer by the fatigue of the journey; but when I had acquainted him how well I had borne it, he said, it was a great instance of divine mercy which called for our united thanks. After I had taken tea, he insisted on my retiring for the night. It was well I had not delayed my journey for a day longer, as letters had been written at his urgent request to prevent my coming; it was even contrary to his express injunctions, that I had been made acquainted with the operation he had undergone. But I esteem it one of my greatest mercies to have been permitted the privilege of being with this beloved husband, though for so short a time; to

have heard his last words, to have received his last blessing, to have closed his dear eyes, and to have paid him the last sad duties of mournful affection. I only regret, and ever shall, that I did not hasten down on receiving the first intimation of his illness.

" On Saturday morning he seemed a little better. I read to him, by his desire, some of the church prayers; after which the discourse turned on the great loss some of our most particular friends had lately sustained. Their only daughter, tenderly beloved, was taken from them by a disease so rapid in its progress, that, being at a great distance, they scarcely heard of her illness before it proved fatal; I mentioned the general directions they had given respecting her funeral, which were, that it should be such as to express their affection for the deceased, unmixed with ostentation: he said, ' that is precisely my wish.' A sermon I had lately heard, occurred to my mind: I spoke of it, together with the text, ' trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength:'* he dwelt upon the passage with great delight, as full of consolation to the believer, adding, ' however matters go with me, look to the Lord as your refuge,' an admonition he was careful to enforce upon my mind, by frequently repeating

* Isaiah, xxvi. 4.

it. I read to him occasionally, as he had strength to bear it, passages from Cecil's 'Visit to the House of Mourning,' and some of Mrs. Cowper's poems: he admired both, and hoped the reading of them would be profitable to me. He afterwards recurred to a passage which had given him great comfort in a former illness.—'The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee, and shall say, Destroy them.'*

"Broth, made of vegetables only, was the diet prescribed him, animal food being entirely prohibited; a regimen which necessarily kept him very low. In the afternoon he dictated a letter to a friend very clearly, and expressed a strong desire to go into Devonshire, imagining he had strength for the journey, and that the change might be of service. As it seemed to cheer him, I encouraged the idea then, but he never spoke of it afterwards. In the evening, at his desire, we had prayers as usual. I staid up with him that night till half-past one; he then insisted I should take my repose, and leave him to the care of his nurse. During the night he had but little rest. On hearing the bell ring for church, he said, 'How I wish I could attend that call; it is a solemn sound.'

* Deuteronomy, xxxiii. 27.

"When he was taken up and dressed, he appeared so extremely ill that I could not refrain from tears, though I endeavoured to conceal my fears from him: he had expressed a wish to have a chair in which he might be wheeled about the room; this was procured from a friend, who kindly sent him fruit and other delicacies, which his stomach however could not bear. In the evening, Mr. H. came up, and had some religious conversation with him, in the course of which he spoke of the blessed privilege of true believers in Christ, as expressed by St. Paul, 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.'* A believing view of Christ enabled my dear husband to apply this passage to himself, and he received strong consolation from it. He had little or no rest during the night: I was with him till one o'clock.

"On Monday he was worse: the Rev. Mr. Hitchens and another friend came and prayed by him. To-day I heard from my dear children: all was well at home, and the news of it gave him great pleasure. He seldom spoke of his dear family without tears, which at times stopped his utterance. I communicated to him, at his express desire, the contents of every letter I either received or wrote.

* 2 Timothy, i. 12.

"On Tuesday morning, being refreshed, in consequence of a better night, he took the exercise of his chair, which had a salutary effect on his spirits, and relieved the langour of sitting. In the afternoon he was again wheeled about for nearly an hour, and enjoyed it much. The surgeon came in the evening, found his pulse lower, and said it was a favourable symptom: my hopes being re-excited, I wrote a cheerful letter to my dear children.

"The Rev. Mr. T. Wildbore came in and prayed with him. When he was gone, my husband referred to a text which Mr. W. had quoted, 'my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail,'* and expressed the consolation which this promise gave him. He did not rest this night so well as before.

"On Wednesday morning he seemed to be in a comfortable state. When I came to his bed-side, he said, 'I wish you to pour out your whole soul in resignation to the Lord, and to do it in the form of a letter to Mrs. C.' I endeavoured on this, as on other occasions during his illness, to appear composed, and, though the effort was painful, I succeeded. He said, 'I rejoice to see you in such a state of mind; it is a great comfort to me in my

* Psalm lxxxix. 33.

present condition; seek to the Lord Jesus, in him you will always find a sure refuge: he is not only a help, but a very present help in trouble, at all times, and in all situations.' I read some hymns; he asked for that of Cowper, 'Oh! for a closer walk with God.' In reading the eleventh chapter of St. John, he bade me read again the 25th and 26th verses, 'Jesus saith unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live;' and 'whosoever liveth and believeth in me shall never die.' About eleven we got him up; he was put into the chair and wheeled into the drawing-room: at first he complained of the smoke which a high wind beat down into the room, but after a few minutes seemed quite comfortable. We moved him to the window; he enjoyed the prospect, noticed particular objects within view, and remarked on the goodness of the Lord, displayed in the works of creation, and pourtrayed in striking characters on the face of nature. Company below obliged me to leave him for a few minutes. On my return, I found his hands cold; he took a little nourishment and went to bed. His weakness from disease and low diet was now very great. He felt pains in his legs and thighs, the joints were stiff, and he was become very tender from his emaciated condition.*

* On this day, the Rev. Mr. Hitchens called and told him of the anxiety expressed by every one on his account, in parti-

"On Thursday morning, a cold clammy perspiration on his hands and face indicated increasing debility; he seemed however a little better after rising, but was no more able to bear the motion of the chair. He accused himself this day of peevishness, expressed great compunction for it before God, and begged my forgiveness. Whatever tendency to this failing he might feel within himself, I could perceive nothing in him but mildness, patience, and resignation. In the evening, he noticed, as before, the ringing of the church-bell for prayers and the weekly lecture. It excited in him doubtless a longing desire to attend in the house of God, but he was there in heart and will, though not in person. He rose but once this day, which was succeeded by a sleepless night.* On Friday morning, and during the whole of the day, he visibly declined. What little strength had remained was exhausted for want of sleep. A paper was brought, which required his signature; with

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cular by the poor of Falmouth, who repeatedly ran after him to enquire how the dear Governor was. He was much affected, and said, "I am not worthy of such attention, but give them my christian regard."

* "When I endeavoured to stay up with him beyond the hour he had fixed, I found it impossible to elude his watchful care in this respect, he positively refused the least assistance from me after that time, exerting all his remaining strength to call the nurse.

great difficulty he held the pen, but could not write; soon after, he said to me, 'Don't be sanguine in your hopes, my strength you see is so exhausted, that I could not sign my name.' I endeavoured to conceal my feelings, and replied, that I could not resign a hope so precious. With the greatest tenderness, and to prepare me for the event, which he felt approaching, he reminded me again, as he had often done, to put my trust in God, and to leave the issue of life and death to him. In the evening, the Rev. Mr. W. again called and prayed with him. After his departure, he said, 'What a feeling and affectionate heart that man has!' The continued attentions of his friends excited his most lively gratitude towards God for this mercy, and caused him earnestly to implore the divine blessing to rest upon them. This night I gave him a composing draught, which had little effect till towards morning, (Saturday) when he fell into one doze after another, with short waking intervals. A cold perspiration covered his face and hands, from which he frequently desired to be relieved by the use of the handkerchief. I could not but observe that he was growing weaker and weaker. As I sat by the bed, I heard him say to himself, 'No, I will not take the risk of wine and water upon myself.' I believe he often felt a desire for wine, and thought it needful to keep him from sinking under his extreme weakness; but as his medical atten-

dants had prohibited the use of it, he strictly adhered to their advice, and would take none. Being persuaded that in his present state they would not continue the prohibition, I ventured to give him a jelly with a small proportion of wine in it. I was not mistaken in my idea, for when his surgeon came, he ordered him first one glass of Madeira, and soon after another; and from this time the strongest cordials were administered, by which it is probable his life was prolonged for some hours.* During the night, all the unfavourable symptoms before mentioned increased; hot applications were necessary to keep warmth in the feet. In this extremity of bodily weakness, and with death before his eyes, he could feel for the sufferings of an absent friend, and dictated a note expressive of grateful acknowledgment and pious concern, to the gentleman before alluded to, as having recently lost an only and beloved daughter. This friend, it deserves to be remembered, had attended his sick couch in the former part of his illness with the most affectionate solicitude; watching the progress and turn of his disorder, and conveying intelligence to his

* In the evening, the Rev. Mr. Hitchins came and prayed with him for the last time. When he left him, he said to me, 'What a comfort are such prayers.'—Whenever any one prayed, he joined as far as he was able, by adding 'Amen' after each petition; and always expressed the great satisfaction he felt from this holy exercise.

family, even after he had received the first alarming tidings of his daughter's illness.

"During the greatest part of this and the following day, he was in a state between sleeping and waking, between life and death: we said little for fear of discomposing him, but when he spoke, his expressions were always tinctured with a sense of the divine goodness and mercy. He was thankful for every thing that was done for him, and grateful to the Lord for the least interval of ease afforded him by changing his position, saying, 'What a mercy to such a sinner as I am.' He never took the least nourishment without thankfulness, nor any medicine without praying the Lord to bless it to his good.

"In the morning, observing my tears, he said, 'God will protect the widow and the orphan.' He frequently laid his hand on his breast, and said he felt a very unpleasant sensation. I asked him if his mind was comfortable; he replied, 'Yes, quite comfortable, the Lord is my refuge.' I began to quote the 3d verse of the 26th chapter of Isaiah; he took up the words and said, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.' I said, 'You experience this now;' he replied, 'I do.' Soon after, the 53d chapter of Isaiah was read; he listened with sensible pleasure, and said,

when it was finished, 'Oh! that is a delightful chapter; it deserves to be written in letters of gold.' He then desired the 7th verse of the 17th chapter of Jeremiah to be referred to, 'Blessed is the man that trusteth in the Lord, and whose hope the Lord is,' he added, 'but cursed is the man that trusteth in man.' We remarked that his hands were cold; he said, 'If I have cold hands, I have a warm heart;' yes, truly, his heart was full of divine love.* Either pain or great oppression caused him now and then to cry out: I said, 'Christ is with you;' he eagerly answered, 'Oh! yes, that he is; he is my very present help; he is my shepherd; I will fear no evil,' Christ was very precious to his soul, to those that believe, he is precious; Christ was to him 'like the shadow of a great rock in a weary land.'† He repeated the 10th verse of the 54th chapter of Isaiah, 'For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.' He asked me, if I did not remember a farewell sermon

* Every moment now seemed almost the last, and eager as I was to hear his dear voice as long as possible, I spoke to him whenever I could, endeavouring, as the Lord enabled me, to hold those great and invaluable promises to his mind: every word he said was particularly noticed, for it seemed the last, and they were all noted down the day after his decease.

† Isaiah, xxxii. 2.

preached by Dr. Hawker on that text: he then again repeated the verse with delight. I began the hymn, 'Jesus, I love thy charming name,' he proceeded, and went through the whole of this, his favourite hymn, with great emphasis: hearing us say, 'In my father's house are many mansions,' 'yes,' he subjoined, 'if it were not so I would have told you.' 'Christ,' he said, 'is the good shepherd; he knows his sheep, and they know him; none shall ever pluck them out of his hand,' 'I am of his fold.' He quoted also the 13th verse of the 41st chapter of Isaiah, 'For I the Lord thy God will hold thy right hand, saying unto thee, fear not, I will help thee,' and this passage, 'Though an host should encamp against me, mine heart shall not fear;'* also, 'when my heart and my strength fail, the Lord is the strength of my life, and my portion for ever.'† Addressing himself to me in a very particular manner, he said, 'In all thy ways acknowledge him, and he will direct thy paths.'‡ He remarked that 'all our sufferings were nothing to what our Lord suffered; and not worthy to be compared with that eternal weight of glory which should be revealed; concerning which it is said, 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him.'§ Expressing

* Psalm xxvii. 3.
† Psalm lxxiii. 26.
‡ Proverbs, iii. 6.
§ 1 Corinthians, ii. 9.

his trust in God's watchful care over him, he said, 'The angels of the Lord encamp round those that fear him;'* 'for he shall give his angels charge concerning them.'† I said, 'Jesus is the friend of sinners,' he eagerly took up the words, and said, 'the friend of sinners, able to save to the uttermost, and casteth out none who come unto God by him, he says, 'Learn of me, for I am meek and lowly in heart; come unto me all ye that labour and are heavy laden; take my yoke upon you, and you shall find rest for your souls.'‡ He also quoted that sublime passage, 'I know that my Redeemer liveth, &c.'§ and particularly dwelt on the 27th verse, 'whom I shall see FOR MYSELF, and mine eyes shall behold, and not another.' He added, 'I can say, with St. Paul, I know in whom I have believed, and that he is able to keep that which I have committed unto him.' 'All power is given unto him both in heaven and earth; therefore the believer can always triumph in Christ Jesus, who is the same yesterday, to-day, and for ever.' I remarked that 'we had not an High Priest who could not be touched with a sense of our infirmities; but was in all points tempted like as we are, yet without sin:'‖ he heard me with pleasure. I then observed that 'we were not sufficient of ourselves;'

* Psalm xxxiv. 7.
† Psalm xci. 11.
‡ Matthew, xi.
§ Job, xix. 25, 26, 27.
‖ Hebrews, iv. 15.

he exclaimed, 'Oh! no; none but Christ! none but Christ!' These I believe were nearly his last words. Just then a thought struck me, that as he had held out so long, there was still ground for hope. I left my place on the bed, and going into the next room, communicated my thoughts to the nurse. She was of the same opinion, and mentioned an instance of one who had been rescued from death by the aid of restoratives: though I knew the cases were widely different, I could not part with the flattering suggestion of my mind. I returned and offered my dear husband a cordial; he with difficulty swallowed a spoonful, but declined the next. I took his hands into mine; the pulse had been scarcely perceptible for the last hour: the nurse came in, and said the physician was below; after hesitating for a moment to admit him, I said, 'let him come in:' just as he entered the room, at that instant, the dearest, best of men, turned his head to one side, and after two or three breathings, without the least struggle, resigned his pious, precious soul, into the bosom of his adored Redeemer! Solemn, solemn scene! may it never be effaced from my heart.

"It was the whole desire of my beloved husband, alas! now no more, to lie passive in the hands of the Lord: for himself he had no wish to live; but he felt for his dear family, most of whom were of a helpless age, and would be left

without a competent provision by his death. He however rested them upon the sacred word of promise, 'Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.'* The 46th and 56th Psalms with the 12th chapter to the Hebrews, were peculiarly sweet to him in his illness.

"Under this heavy affliction I experienced the most soothing attentions, and seasonable acts of kindness from our numerous friends at Falmouth. Many of them entreated me to leave the castle and remain with them during the mournful residue of my stay: but no, I had previously determined that nothing but the grave should separate me from the dear remains. I fixed my abode in the drawing-room, one door of which opened into the bed-room where the body lay, and at night I lay down in the smaller bed-chamber, which likewise opens into the bed-room. Our faithful nurse, who had promised the dear deceased, that she would not leave him, remained every night with her husband, in the drawing-room. Thus for eight days, we watched over the dead; gloomy as the occasion was the weather, the wind being generally high, and at times tempestuous; yet to leave one window open, where the body lay, was indispensible. All who know Pendennis, may conceive how much the noise of the wind and rain must have

* Jeremiah, xlix. 11.

been increased from this circumstance: but the effect upon my mind recurring every moment to the cause of this increased agitation, no one can describe. Small indeed was my portion of sleep, and much disturbed with distracting dreams: my feelings, when I awoke and found the worst of them realized, admit not of recital. A day or two after the awful change, on visiting the room I was surprised, and indeed alarmed at seeing a person near the corpse, whom I did not immediately recognize. It was Lavery who had formerly served him for many years with great fidelity. He had stolen in, and was weeping over the body of his beloved master: on seeing me, he exclaimed 'I have lost my best, my only friend.'*

"Often did I go to gaze on that dear countenance which retained all its serenity, shaded with a solemnity inexpressible; the more I saw him, the more my mind was composed: I was assured that the peace in his countenance was expressive of the peace and happiness of his soul, and I felt a sweet assurance that HIS God would be OUR God; and that the same divine power, which had united us in the bonds of closest affection here would re-unite us for ever in that better state,

* Of this faithful servant it may be said, as of several others, who served in the family of this devout man, that under him, he was brought to the knowledge of the true God.

where no such anguish of separation should again occur.

"The arrangements for the funeral I left to three friends, who kindly undertook the charge, and who, I knew, would be solicitous that the circumstances attending it should mark the respect due to the character of the deceased, both as a soldier and a christian, and yet, in compliance with his particular desire, would refrain from unnecessary show or expense. His mortal remains were deposited in a vault in Falmouth church, near the vault of the Killigrew family, and close to the pew which is appropriated to the use of the Lieutenant Governor of Pendennis; the remains of his dear son Peter lie near him. His funeral was attended by the soldiers of the garrison, the local militia of Pendennis, and other military corps in that part of the county; by a large portion of the inhabitants of Falmouth and its neighbourhood, and especially by the poorer class, and the children of the schools he patronized, who bewailed their loss of a friend, a benefactor, and a spiritual father.*

* A small tablet, with the following inscription, has been put up in the church at Falmouth, near the place where the body is interred, by one of his most particular and valued friends. A sweet token, in remembrance of that friendship which had subsisted between them for many years, and which had for its foundation the strictest union in religious principles.

"Nothing now remained for me but to return to my bereaved family. I left Pendennis, so long a delightful residence, on the evening of the 4th of November, the day of the funeral, and having staid up till the hour for the mail, with friends, who endeavoured to console me by the most affectionate sympathy, I set off for London, and in two days found myself in the bosom of my afflicted family. I was a widow;—they were fatherless;—but throughout the whole of this most bitter dispensation, this time of sorest anguish, I can say, that I have experienced, beyond my utmost hopes, the truth of our blessed Lord's promise, 'As thy day is, so shall thy strength be.' He is indeed a strong tower, and a place of refuge; never failing those who trust in him; the more he is tried, the more eminently will his truth, faithfulness, and goodness appear. When I look back on the past, and recollect my own weakness, and how I have been supported under it, I adore the Almighty

In Memory of
PHILIP MELVILL, Esq.
Late Lieutenant Governor of Pendennis Castle,
who died on the 27th of October, 1811,
aged 49.
In him were united,
Exalted piety—unaffected humility—
diffusive benevolence—
Enriched with every grace that can adorn the Christian character,
he gloried only in the
Cross of Christ.

arm, which has been stretched out to strengthen and uphold me. Still needing his constant aid, to him I commit myself and my children: may we live to his praise here, that we may praise him hereafter, through all eternity."

Having brought the life of this eminent saint and servant of God to its peaceful and happy close, I shall now endeavour to give the reader a more distinct and particular view of his character, than a proper regard to the course of events would admit of, craving his allowance to intersperse such remarks as suit the occasion, and correspond with the design of this little work.

That an innate difference exists in the mental faculties and dispositions of individuals of the human race, is a truth so established by observation and experience as not to admit of a doubt. This difference is discernible as soon as the powers and feelings of the mind begin to disclose themselves, and cannot be traced to any particular mode of education or treatment; since it is found strongly to characterise individuals committed from their birth to the same hands, and subjected, as nearly as possible, to the same discipline. Its existence in man is perfectly conformable to the analogies which nature yields in all the genera, and species, and individuals, which compose the animal and vegetable

world; of which no two objects even of the simplest form exactly resemble each other. What wonder then, that man, a being endowed with such various powers, feelings, and propensities, should possess these in various degrees, and with all the modifications of which they are capable. Can it be imagined that an insipid uniformity prevails here, which elsewhere in the whole compass of nature is not to be found?

In giving the moral character of an individual, it is necessary to ascertain and to keep in view those elementary qualities which growing with his growth, and strengthening with his strength, mix with and influence the accessions, alterations, and improvements made by education and reflection; or superinduced by the principle of divine grace.

The person, whose life has been recorded, appears to have received in the way of natural endowments from him "who divideth to every man severally as he will," a frame of mind susceptible in a high degree of tender and generous sentiments, which rendered him docile to friendly admonition, and submissive to the mild sway of parental authority. This disposition, in its best tendencies, was fostered by his parents, who were themselves gentle, affectionate, and religiously disposed. Brought up under their eye, and conversant with their example, he revered and loved

their persons, imbibed their manners, and respected their religious principles. But being unhappily separated from them at the most critical period of life, and before religion had taken root in his heart, he remained for many years in his natural unconverted state; and the good impressions he had received grew weaker from the force of temptation and bad example. While with his comrades he maintained a high character for probity and integrity, he fell, occasionally at least, into those sins, which in the sight of man reflect little disgrace on the moral character, though they are as expressly forbidden by the holy law of God, and are as contrary to that purity, which the gospel enjoins, as the breach of any moral injunction whatever. Still the sense of religious obligation was not extinct in him, nor the bible yet laid aside; for I find him adverting to the pleasure he derived from devoting a portion of the Sabbath to the perusal of it, during his passage to India. But I have reason to doubt, whether he persevered in this salutary practice after his arrival in that country. British India was at that time a soil most unfavourable to the growth of religious truth. The tone of manners, which, with a few solitary exceptions, prevailed, was perhaps more hostile to the spirit of christianity than avowed disbelief. It seemed, as if a kind of tacit agreement were in force to extinguish it in the minds of men by a total neglect of those means, which are appointed

to excite and nourish it. A regular systematic libertinism was common among the male sex; the standard of morals was lowered to the general practice, and the reputation of an upright and honourable character was sufficiently secured by the faithful discharge of professional duties, and by a strict adherence to private engagements.

The combined force of opinion and example, maintained and sanctioned by the society, to which they are transferred, cannot fail to weaken in the minds of youth, impressions of a different cast, received not so much from conviction as authority, and unconfirmed by habit. Moral causes, when uncontrouled by a superior principle, are, in their effects and results, as certain as those which are natural. The practice of parents in dismissing their children from their sight and counsels, perhaps for ever, at an age, when they are most susceptible of good and evil impressions, for the sake of obtaining earlier preferment in the army, is inconsistent with that supreme regard, which is due to their spiritual welfare; and is a frequent cause of bitter disappointment to themselves, and of eventual ruin to their offspring.

The truth of these remarks was exemplified to a certain extent in the subject of these memoirs, even while he maintained an uprightness of conduct, and a professional character, which ranked

him among the highest of his own standing in the service. It is evident from the written documents he has left, and which were never intended for any eye but his own, that he acquitted himself faithfully and strenuously of the duties he owed to his king and country, during his short military career in India. To him the army was not a school of idlenéss or dissipation: he had made it his choice, and his object was to attain to military excellence. His endowments both of body and mind were suitable to this end; he was active, enterprizing, patient, and laborious; and had a spirit to face, or rather court danger, and to surmount obstacles: his disposition and manners were well qualified to gain the love and esteem of his equals, and the attachment of his inferiors.* He

* Though he kept his men within the bounds of a strict discipline, they loved him for the kindness, with which he entered into all their concerns; and being convinced that he had their good at heart, they looked up to him as a father, and came to him for advice on all occasions. Even the most ungovernable spirits were softened into obedience by the prompt yet persuasive methods which he took to bring them to their duty. At one period he received a reinforcement of sixty men, who were in a most wild and undiciplined state: it was soon after the mutiny at the Nore, in which it was believed some of these men had been concerned. A party of them being ordered one day on a particular duty refused compliance. As soon as the Lieutenant Governor was apprized of the circumstance, he went to them, and immediately putting himself at the head of the party, told them, that since they demurred on a point of necessary duty, he was ready to set them an example by taking his share of it

aimed at a scientific as well as a practical knowledge of his profession, a knowledge comprehend-

as far as his strength would go. The moment he applied his shoulder to the work they gave him three cheers, and declared they were ready to do any thing for such a commander, and promised implicit obedience for the future. From a conviction that idleness among soldiers is the ground-work of much mischief and discontent, he endeavoured to find some employment for those men in the intervals of duty. With this view he took them one morning to a part of the hill, which, though covered with furze, was capable of cultivation; and told them, that whoever was willing to work, should have a piece of ground, with tools to cultivate it; they might do what they liked with the furze, and the ground should be their own. Many of them gladly accepted the offer, and the men as well as the hill soon shewed the good effects of this plan: they became regular, docile, and dutiful. Some of them requested permission to build huts for their families: this was granted, and thus they became more attached to the spot on which they were stationed. To make the circuit of the hill, and to enquire into the wants of these cottagers was one of the periodical duties of this truly benevolent man, as it was one of his greatest pleasures to relieve them. He furnished each cottage with a bible and religious tracts, and often enquired how they were used. Sometimes he would read himself to a blind or aged person, whom he found in these huts, or administer seasonable advice and consolation, conversing familiarly with them on their little concerns, recommending cleanliness and a better mode of cultivating their gardens, the first fruits of which were often brought to him by their grateful owners.

Another instance of that christian benevolence, which was always in search of objects on which to exert itself, deserves to be mentioned.

Being at the holy communion on a Christmas Day, he ob-

ing every branch of the art; that he might be qualified for any situation in which the emergencies of the service might place him. His prospects in the army were fair, and he had talents to improve them; but God, who worketh all things according to the counsel of his own will, inflicted at once by the hand of the enemy a death-blow to his professional hopes, abased his pride, and at length brought him back to himself by a way which he knew not; a way, in the former part of it perilous and painful in the extreme, but smoothing by degrees, and terminating in scenes of conjugal and domestic felicity. And yet such is the natural blindness and insensibility of the heart of man, that long after his experience of these signal mercies he continued in a state of impenitence and

served with pleasure the devout behaviour of a fellow-communicant, an officer, whom he had never seen before. As soon as the service was ended he introduced himself to his acquaintance, and invited him to dinner. The invitation was as frankly accepted as it had been given. This guest proved to be a young man waiting for a passage to Spain, in order to join Sir John Moore, and seemed to be of an amiable disposition, as well as religiously inclined. During his detention at Falmouth, he was a welcome visitor at the castle, and it is to be hoped that the christian communion he there enjoyed was instrumental in confirming his religious sentiments, and preparing him for a service pregnant with danger and distress. His new friend supplied him with some religious books; gave him advice, the fruit of his own experience; and above all, set him an example, exhibiting the practical effects of right principles.

unbelief. Neither the severest visitations of affliction, nor the merciful removal of them produced in him a change of heart. For years after the Lord had turned away his captivity, he lived a life of sinful pleasure, dead to God and to spiritual objects. The voice of providence speaking in various ways, seemed to have made little or no impression on his mind. But when outward means had proved ineffectual, as of themselves they ever will, the spirit of converting grace, falling on his soul like the gentle dew, by a silent gradual process excited him to serious recollection, grateful adoration, and fervent prayer: he considered his ways and became wise unto salvation. He turned to the sacred oracles, with a heart rightly prepared; and faith, hope, and joy, sprung up in his soul. Under the deepest conviction of sin, and of personal vileness he was kept from despair: the past mercies of God, of which he had now a grateful sense, encouraged him to hope for richer mercies yet to come. As evangelical light continued to flow into his mind, he imbibed more largely the spirit of the gospel, till at length he lived a life of faith in his adorable Redeemer, and died at last in the full assurance of hope.

That the ways of religion are ways of pleasantness, and all her paths are peace, was remarkably verified in his experience: they, who knew him best, can testify this. Throughout his chris-

tian course he was exercised with many severe trials and crosses, resulting partly from the opposition he met with in his public capacity, and partly from other causes, personal and domestic. These afflictions fell upon a mind, quick in its natural feelings, and full of sensibility; and therefore the more liable to be disordered and deranged by them. But that inward peace of God, which passeth all understanding, proved a balm for every wound. He could retire into the closet of his own heart, and find a sanctuary there from the frowns of the world; and go forth again with his accustomed cheerfulness and serenity, to run his useful and laborious course.

In order to preserve this internal peace, as well as to comply with the injunctions of the gospel, it was a rule with him, which, from his experience of its good effects, he recommended to the practice of others, to pray for those with whom he had a difference, or from whom he had received an injury. And indeed it is not easy to conceive a more powerful means than this, when used in sincerity, and with a dependance on the divine blessing, to keep down the risings of resentment in the heart, and to convert unkind emotions into feelings of christian charity. Accordingly he was not only of a placable disposition, but ready to forgive, and even to return good for evil; striking instances of which might be adduced, did not a

regard to the feelings of individuals enjoin the omission of them.

His benevolent and christian spirit abhorred detraction. He was slow to credit unfavourable reports concerning any one; and when he had no reason to question the truth of them, he either refrained from the subject altogether, or, if the occasion required him to notice it, he spoke with a visible unwillingness, and a tender concern. Where the case admitted of a favourable construction, he always hoped the best; he never countenanced accusations against the absent, or aspersions on the characters of those who had been called by death to that supreme tribunal to which we all are hastening.

If we consider his character as a friend, it is not easy to do justice to his worth. The occasional unkindness of his friends could not break the constancy or abate the ardour of his feelings. If any coolness arose on their part, he was never at rest till he had tried every means to regain their affections. Parting with them often drew tears from his eyes: jealousy and suspicion were strangers to his bosom; and it may be said with truth, that he never lost a friend by his own deficiency in any of those qualities on which an honourable friendship is founded and established.

His reception of gospel-truth, and its power on his heart, cannot be described more forcibly and truly, than in the words of an ecclesiastical historian, applied by him to an eminent father of the church. "His reception of christianity was not the effect of mere reasoning or speculation: it may truly be said to have been 'in the demonstration of the spirit and of power.' He felt the doctrines of the gospel; namely, the grace of God, forgiveness of sins by Jesus Christ, and the influence of the Holy Ghost, powerful, exuberant, and victorious. His soul was brought into the love of God, and that of the purest kind, tempered ever with humility and godly fear. He saw the work to be of God, and beheld nothing in himself as wise and holy. A spirit of thankfulness for redeeming love, of simple dependance on the divine promises, and of steady charity to God and man, was the result." *

The doctrines he held were in the essential points of original sin, salvation by grace, justification by faith alone, the necessity of good works, conformable to those maintained in the articles and homilies of the church to which he belonged. Not that he adopted them from her creed, or em-

* See the character of Cyprian; Milner's Ecclesiastical History, vol. i. pages 45, 46.

braced them on her authority: like the Beræans "he searched the scriptures whether those things were so;" and being taught of God, from them he derived that evangelical truth "which appears to stand between two precipices equally destructive, self-righteousness, and antinomianism." While he maintained that faith in Christ alone justifies, and abhorred the presumption of seeking justification by his own works, he was equally strenuous in maintaining the necessity of holiness and of good works, as the fruits and evidences of a justifying faith, and as the requisites of an admission to a perfectly holy and happy state hereafter. Influenced by this tenet, and by love to God and man, he abounded in works of piety and charity, of which the many instances given in these memoirs of his life, afford satisfactory evidence.

From one doctrine, concerning which true believers are divided, viz. final perseverance in a state of grace, he derived peculiar encouragement and consolation; he speaks of it in the following terms: "The perseverance of the saints is a doctrine I derive from scripture, and I daily experience the value of it. Deprived of this, I should not feel happy for a single moment: my high hopes of heaven, and happiness in a future state would be shaken, if not overthrown, by that evidence of remaining depravity in the heart,

which a review of my daily conduct produces. I know that I am apt to do the things I would not, and to neglect what I wish most zealously to perform. The doctrine of perseverance frees me from the spirit of bondage, and from a fear of totally falling away from God, which, I believe, never is, and never can be the case, where a true conversion has taken place. I mean not to affirm that there may not be a backsliding in the true believer; but I hold that he will turn again by a genuine repentance, and, like David and Peter, bitterly lament his want of love, and his base ingratitude."

The belief of this doctrinal point seems to be a consequence of belief in the doctrine of absolute decrees, which he likewise embraced, because it appeared to him to be laid down in certain passages of scripture. Of these doctrines, be they true or false, (a question upon which it is probable the church on earth will never agree) he made an unexceptionable use, not pressing them upon others, who could not receive them, but connecting them with the practical duties of christianity, so as to make them conducive to the increase of faith, piety, and charity. With respect to these mysterious points, his sole object was to subdue his reason to the obedience of faith; and thus, while others disputed and reasoned about them,

he made them instrumental to a filial trust in the divine attributes of wisdom, justice, and mercy.*

His mind was so spiritualized by a continual recurrence to first principles, that in the midst of perplexing cares, opposition to his best designs from men of worldly principles, and various occupations public and private, religion never lost its hold on his heart.

Religious impressions indeed were continually on his mind: with prayer he closed his eyes, and his first breath in the morning was given to praise. Often has his wife been waked in the night by his devout ejaculations, and his repetitions of parts of scripture, psalms and hymns, till he again fell asleep.

He maintained a regular course of devotional exercise, consisting of self-examination, confession of sin, resolutions of amendment, and rules of conduct, with supplication, thanksgiving, and meditation. The evening was set apart for these purposes, as the early part of the morning was devoted to prayer and to the reading of the scriptures.

* He disliked entering into argument upon abstruse and controverted points, finding that it discomposed his mind, and proved unprofitable at the best; and he avoided reading authors of this kind. The bible was to him clear and satisfactory.

The amiable qualities, with which he was endowed, set off his christian graces, and were in turn corrected and regulated by them. The prejudices of those, who disliked his religious principles, were softened, if not subdued, by the frankness, courtesy, and obligingness of his manner. Even his enemies could "find no occasion against him, except concerning the law of his God."

What a contest with the principle of moral evil, as it exists within and without him, does the life of a believer exhibit! what a miracle of divine grace is the preservation of spiritual life in the soul, under circumstances of the utmost disadvantage; an enemy within, temptations and trials without—headed and conducted by an evil spirit, possessed of implacable malice, unwearied industry, immense intelligence, and angelical powers, aided by hosts of fallen spirits subject to his will, and by a world that lieth in wickedness! What folly and presumption to trust in any but divine strength, against such a confederacy as this! A conviction of his own utter inability, and a correspondent humility and dependance on God, laid the foundation of those triumphs over the enemies of the cross, which this eminent soldier of Christ achieved. Conscious of his own weakness, but strong in faith, he fought and conquered.

Whenever he had time for general reading,

he turned with great delight to works of natural history and biography, subjects with which he was desirous that his children should be well acquainted.

The works of nature were to him a never-failing source of delightful study, and he had a very pleasing method of spiritualizing different subjects. His favourite retirement was the garden, where in peaceful solitude, and among the most amiable productions of the divine hand, he sought an occasional retreat from the noisy bustle and parade of a military life.*

In modern biography, no work interested him more than the life of Colonel Gardiner, whose character, both as a christian and a soldier, he deemed a fit model for imitation, and with whose conduct he compared his own, point by point, in the many parallel circumstances of their lives,

* It was his constant endeavour to obtain information upon useful subjects: with this view he directed his conversation to those points, on which the persons with whom he conversed were best qualified to speak. With a sailor he would talk of seas, and winds, and harbours: with a traveller, of the countries he had seen, and the manners of the natives: with a mechanic or manufacturer, of the particular art and process in which each was concerned. Thus he acquired a general, if not an accurate, knowledge on a variety of subjects, to which it was not likely his reading would extend, and the time spent in company was at least redeemed from its usual unprofitableness.

remarking with great contrition on his own inferiority.

Neither natural candour nor christian charity allowed him to palliate the guilt of infidel writers; nor could all the charms of a seducing eloquence bribe him into a qualified approbation of their works, which, as soon as he perceived their impious tendency, he threw aside with unfeigned abhorrence.

Next to infidelity, he reprobated that spirit of insurrection against the powers that are, which of late years has particularly shewn itself under the name of republicanism, and which he considered as the legitimate offspring of impiety. The French revolution, with all its horrors, was before his eyes; and a comparative view of the superior blessings we enjoy in our laws and constitution of government, to those of any other nation upon earth, made him extremely jealous of designs, which, under the pretext of reform, might have for their ulterior object, innovations in the state. Systematic opposition to government, he thought indefensible, both in principle and practice; and lamented that all parties had in turn adopted it. He was sincerely attached to his sovereign, from a regard to his personal as well as his public character, and felt every indignity offered to him, with the keenest sensibility. His present calamity he

regarded as a most afflictive dispensation of Providence, and made it the subject of frequent and earnest prayer.

On all points of public duty, whether civil or military, he took the word of God, and not the general practice of men, for the law of his conscience. He revered the express command of our Lord, "Render unto Cæsar the things which are Cæsar's," an injunction which convicts those of hypocrisy who pretend to be servants of Christ, while they withhold from Government its lawful dues; or for filthy lucre's sake contaminate themselves with the dishonest gains of the smuggler.

He thought it the most sacred duty of a father, to provide in the first place for the moral and religious instruction of his offspring; and he lamented, with pious men in general, the little attention paid to these fundamental parts of education in our great classical schools, on the model of which those of inferior celebrity throughout the kingdom are commonly framed. His dread of the evils resulting from this defect of system, as well as from the want of a vigilant superintendance of the moral conduct, which in large seminaries is hardly practicable, determined him to keep his children under his own eye, and to take as great a share in their education as leisure from military duties, and his own qualifications, would admit.

To this determination he adhered under many unpropitious circumstances, and without regard to personal and domestic convenience; not counting the cost in a matter of so much moment as the "training up of his children in the way in which they should go." The steady prosecution of this plan obliged him more than once to change his residence, that his elder sons might receive classical instruction with safety to their morals, and without foregoing the benefit of that religious discipline which was established in his family: and when upon trial he found that his circumstances would not admit of uniting both these advantages, he sacrificed the less to the greater, and gave the preference where it was clearly due.

As religion always maintained the first place in his own mind, it not only formed a distinct and separate head of instruction in his plan of education, but also incorporated itself with all the other branches of learning. What indeed is there to be found in the whole compass of existence but *God* and his *works*? and is it not the province of reason and philosophy, to connect the effect with its cause? If so, it must be a fatal mistake in teaching the former to overlook the latter. Hence arises the horrid abuse of human learning, by which it is made the pander of pride, scepticism, and infidelity. If religion, the only effectual prevention to this abuse, be not sedulously taught in

our schools, what hope is there that those who issue from them will be pious men, or good members of Society?*

To specify a few particulars in his method of instruction may prove not unacceptable to pious parents, who are desirous of undertaking the important office of tutor to their own children.

From a conviction that without the blessing of the Almighty, the most earnest endeavours on the part of the parent, to bring up his children in the nurture and admonition of the Lord, must fail of success, he made it a rule to open the instructions of the day with an appropriate prayer, in which his children reverently joined. Religious reading always formed a part of the daily course of instruction, and Saturday was regarded exclusively as a day of preparation for the Sabbath. On this day therefore, he carefully catechised his children, questioned them on scriptural subjects, remarked on the faults they had committed during the week, with a close application to their understandings and consciences; and noticed with approbation and kindness what was commendable in their behaviour.

* See passages materially connected with this subject, in Foster's Essay "on the aversion of men of taste to evangelical religion."

The Sabbath may truly be said to have been to him a delight: far from shortening the day, as too many do, he endeavoured to lengthen it, and generally rose at an earlier hour. His children were exhorted to rejoice with him in having another Sabbath to enjoy, and his countenance expressed the serenity and cheerfulness of his soul. Neither distance nor weather was permitted to keep him back from the house of God, though the violence of the storm sometimes compelled him to make use of his servant's assistance, to reach the church.

Upon this sacred day, he lectured his children, before they went to public worship, on some important religious subject, suited to their capacities and feelings, which had engaged his thoughts and pen on the preceding evening. During the intervals of service, (too often wasted by young people in indolent vacuity of mind) the elder children were required to commit their thoughts to writing on the same subject, and were constantly questioned respecting what they had heard in the sermons of the day. Early rising throughout the year was the invariable practice of the whole family. Thus time was gained to every member of it for religious reading before breakfast, and it was expected that the children should recite some passage of scripture at the breakfast-table, quoting

chapter and verse. Whatever was the immediate object of their studies on the other days of the week, their pious father endeavoured to render subservient to the great work of their salvation. In addition to these, his unremitting labours of parental love, he compiled volumes of extracts for their use; connecting, in all he did, their temporal and eternal interests with his own.

His strict and unwearied concern however for his children's improvement was attended by no neglect of professional duties, which he discharged in the most conscientious manner, as he did likewise every office of friendship and benevolence.*

The writer cannot close the view of this part of the character of his deceased friend, without expressing a hope, excited by the occasion, and conformable to the sincere interest he takes in the welfare of his orphan family.

* The unaffected benevolence of his character cannot perhaps be more strongly marked than by the following circumstance:

After taking a ride one day, on his return home to Penryn, where he then resided, it was easy to perceive he had for some purpose or other alighted and walked. On inquiring into the cause, it was found that he had overtaken a poor man, whom he knew to be in bad health, and who had been at Falmouth for advice. It immediately occurred to him, that this poor creature was not so well able to walk as himself. Impressed with this consideration, he dismounted, and insisted on the man's riding home, while he himself returned on foot.

"May you, my young friends, realize in your journey through life, the just expectations of those who know the advantages you have received in the example, counsels, and instructions of your excellent father. You appreciate them much below their value, if you are insensible to the superior obligations, under which they place you. If you rise no higher in religious and moral attainments than the generality of your age and condition, your characters will exhibit a contrast to his, rather than a copy of it. You know that this record of his virtues is not beyond the truth. May it be to you a guide and a directory through life. Tread in his steps; you will then pursue happiness by the only road which leads to it. A pious, useful, charitable life, like that of your honoured father, will ensure a peaceful end, and, through the merits of the Redeemer, a glorious immortality."

Concerning his state of mind and behaviour in the last trying scene, the particulars of which have been already given, it may suffice to remark that it perfectly accorded with the uniform tenour of his life during more than fifteen years preceding his decease. For at least that time he had been daily preparing for his great change, and when it came he put off mortality with the same holy confidence in the divine protection, which he had been accustomed to feel when he lay down to take his nightly rest. During the whole of his

illness he seems to have been favoured with an uninterrupted communion with God, which left no room for distressing apprehensions concerning his safety and acceptance. Even those anxious thoughts, which before his illness had occupied his mind on account of his beloved family, subsided into a sweet calm, and were exchanged for a cheerful reliance on the great Father of the fatherless, and defender of the widow's cause. May we not venture to ascribe this exemption from those spiritual conflicts, which the people of God generally experience in the last stage of their earthly pilgrimage, to the remarkable simplicity of his faith, which never permitted him to reason against scripture, which preserved him from any, the least dependence, on his own imperfect righteousness, and which exhibited to his view Christ, the all-sufficient Saviour, to the exclusion of every other object? This purity of faith could not but produce a high degree of confidence and love, which enabled him to triumph over death, and all the power of the enemy.

In the present times, when so large a part of the male population of the country is under arms to guard the inestimable blessings, which, rightly understood, Britons cannot too highly prize, it should be matter of grateful praise to the God of all grace, that many shining examples of piety are seen among those who have distinguished themselves in the

service of their country both by land and sea. Such characters are a blessing, and an honour to the cause in which they engage. Their example should be held up to imitation, and their names be transmitted to posterity. Their lives are honourable, and their deaths happy, whether, like the pious and gallant Gardiner, they terminate their short but glorious career in the field of battle; or, like the less distinguished subject of these memoirs, retire at an early period from the service, covered with wounds, or otherwise disabled, to cultivate the virtues of social and domestic life.—May christians and soldiers like these be never wanting, while Britain is engaged in a just and necessary war, to maintain her cause!

END OF THE MEMOIRS.

APPENDIX.

Lest the reader should be disappointed in the perusal of the extracts, which form the Appendix to these Memoirs, it may be proper to premise, that they are given with a view to illustrate the religious principles and feelings of the deceased: and as in the life itself, facts and circumstances are adduced to shew what he was in his professional, domestic, and social character, so, in the Appendix, his private thoughts and religious retirements are exhibited, that the reader, being admitted behind the busy and more open scenes of life, may discern the secret springs, which supplied a course of action so amiable in itself, so productive of good to those who came within its sphere, and so well calculated to prove the connection between doctrinal truth and moral practice, where the former is embraced with sincerity and ardour suitable to its importance. Whoever consecrates a daily portion of his leisure from secular affairs to the immediate concerns of a future state, "not lightly, and after the manner of dissemblers with God," but with earnest prayer and searching of heart as well as reading of the Holy Scriptures,

will go forth from his closet armed against the temptations which are in the world, and fortified with holy tempers and good resolutions: he will be enabled by the grace of God accompanying him, to discharge his relative duties in an upright and honourable manner, and to recommend the gospel to others, not by precept only, but by the more efficacious influence of a good example.

A few extracts from letters to his wife, and papers drawn up for their mutual use, on or about the period of their union, will first be given, that the reader may have a view of the principles on which he then acted in religious and moral concerns. The sentiments which men avow on such subjects, admitting them at the time to be the language of conviction, are seldom verified in their conduct, nothing being more common than to think right, and to act wrong: but when the will obeys the dictates of the conscience, enlightened by the rays of divine truth, and a suitable practice ensues, it is pleasing to trace the effects of the moral and religious feelings upon the conduct, and to see the various parts of our complex nature ransomed by grace from the slavery of sin, and united in the service of their divine author.

The enlightened and experienced christian, will discern in these first extracts, the fruits of his noviciate, little more than evidence of a soul

attracted to God by a sense of past deliverances, and present enjoyments; as yet very imperfectly acquainted with the unsearchable riches of Christ, but giving hopeful indications of a work of grace begun in the heart by a sincere desire to bring every thought into subjection to the divine will. This he attempted too much in his own strength, not knowing the extent and spirituality of God's law; the total inability of man, in his natural state, to answer its demands; and the nature of that righteousness which is by faith in Christ Jesus, as it stands opposed to a legal righteousness. These preliminary observations may serve to account for what is meagre, superficial, and incorrect in the passages immediately ensuing.

I have just been on my knees to the Almighty, to thank him for his innumerable mercies, and to supplicate his grace and goodness. It is our morning and evening duty, a debt of gratitude to our great Creator and preserver; in whom we live, and move, and have our being.

We must wait the event in patience, putting our trust in God. The morning may be black with clouds, which threaten a stormy day; yet these may soon disperse, and leave the heavens clear and serene; replete with all the charms and enjoyments of the vernal season.

It is a maxim with me to do my duty, according to the dictates of conscience, endeavouring in the performance of it to avoid giving offence by any breach of courtesy or politeness. Acting upon this plan, whether approved or not by others, I have nothing with which to reproach myself. The attempt to please universally, betrays to versatility of conduct, and thus merits the disappointment that awaits it. Our concern should be to secure the approbation of the faithful monitor in our own bosoms; to study the happiness of our nearest connections; to be humane and affable to all. If upon these terms we can please the world in general, we may enjoy the additional satisfaction it will yield, without the painful reflection of having purchased it by sinful compliances.

Few young men have experienced such a succession of dangers and deliverances. Shall I not say, 'What hath God wrought!' shall I not testify my gratitude by works of obedience and a zeal for his glory?

Religion is the primary obligation; our social duties grow out of it, and are subordinate to it. Its language is, 'give me thy heart and mind, and soul and will.' Without this dedication of ourselves to the Lord, bodily worship is a mockery. It may deceive our fellow-creatures, who can

judge only from the outward appearance ; it may for a time stifle the voice of conscience ; but God will not accept a sacrifice where the heart is wanting. There is however an open profaneness of behaviour, sometimes intruding itself into the house of God, which soars to a higher pitch of impiety, by dispensing with that decorum in the courts of the Most High, which even our equals challenge as their right. How peculiarly shocking, when such indecent levities are seen in the female sex.

I am happy, in the persuasion that you feel a particular comfort and satisfaction in the regular distribution of our time. Each hour of the day has its allotted employment, or its innocent recreation. Blanks, in time, leave room for blots ; the well-written page is exempt from both, and our religious and social duties provide us with abundant materials to fill it. 'Occupy, till I come,' is the injunction of the great householder ; in our present humble endeavours to fulfil it, we have a foretaste of the promised reward. 'Blessed is the man, whom the Lord, when he cometh, shall find so doing.'

I go to the castle this forenoon, to see and inquire into the situation of my soldiers. If I feel no interest in their concerns, who will ? You

have no engagement to keep you from church, where the thought of the approaching anniversary (Good-Friday) will be uppermost in your mind, and render the service of the day more affecting and profitable.

Where religion is the ruling principle, lively and susceptible feelings are the sources of great delight. They give wings to devotion, and animation to a sense of duty. They at once excite and reward us. It is true they are inlets to sorrow likewise; but, religion extracts the bitter, or rather converts it into a healing balm.

I cannot say our worldly prospects are such as our equals in condition would congratulate themselves upon. Sufficiency for comfort, enjoyed with a contented mind, and the means of providing decently for our children is all we can rationally hope to attain. But let us look around, and see whether we have not abundant cause to be thankful. We are happy in ourselves and in each other; we have an income not subject to casualties, and a house completely furnished: œconomy will enable us to lay by a small sum yearly, which, before our children arrive at an expensive age, will, by accumulation, suffice to advance them in the world. In addition to this, we have distant prospects, and though they may

not be realized to ourselves, they probably will to our children.

I cannot express to you what pleasure I feel, when I reflect on our conformity of taste with respect to the amusements of a garden, and other rural concerns. The gay world, slaves of vanity and show, despise that simplicity of mind, which can recreate itself in tending a flower garden, feeding poultry, and observing the process of nature in the vegetable tribes. To minds like theirs the paradisiacal state with all its charms would be insupportable. Its simple innocent pleasures would not answer the largeness of their demands. A single day would almost exhaust them.

Sept. 10.—The anniversary of my great deliverance.—Prepare my mind, O Lord, for humble and serious meditation. When I lay a miserable wounded outcast on the field of battle, thy hand, O gracious Saviour, was still upon me for good. But what am I, a sinful worm, that such care, such watchful care, should have been taken of my life? My heart must be of stone, entirely destitute of every tender and generous feeling, if it is not filled with the deepest gratitude for such wonderful goodness shewn to me so entirely undeserving of it. And have I then rendered unto thee, according to the multitude of thy mercies? Far, far from it. Humble thyself, O my soul, and

implore the divine grace, that thou mayest feel a heart rending repentance for all thy past transgressions, omissions, and inadvertencies. I look for mercy to the throne of grace, to the all perfect righteousness of God in Christ Jesus. I look to the Holy Spirit of God, purchased for me by the blood of the Lamb, for that personal holiness without which no one shall see the Lord. May the God and Father of all grant peace and happiness to my dear wife and children, to my relations, friends, and (as on this anniversary I am more especially bound to pray) to my dear friend Captain Forbes, who, by a noble act of friendship, and at the peril of his life, shared the field of battle with me on the first night. Peace on earth and joy in heaven over all mankind. Full forgiveness with love to all my enemies. May all whom I have offended, by word or deed, forgive me.

It is very painful to be under the necessity of inflicting punishment, but military discipline requires it, and justice must take its course, where the offence cannot be pardoned with safety. The Lord enable me to discharge this branch of my duty with a view to the reformation of the offender, as well as to the good of the service.

Yesterday, on returning from the table of the Lord, I was much discomposed and expressed

myself unbecomingly to the servants, because their negligence interfered with my personal gratification. How shall I, who am thus impatient of trifling inconveniences, bear real evils with a christian temper of mind. O! Lord, I need abundance of thy grace, for I am miserably weak and sinful: my good resolutions are as the morning dew, and like a summer cloud, that passeth away before the rising heat.

Lord enable me to realise to my mind those awful events, death and judgment: both are certain; they must come, and I must stand at the bar of the Most High. O! may the judge be my friend, and justify me by his righteousness from all those transgressions of his most holy law, the least of which would prove a burthen too heavy for me to bear, if he were to disown me for his on that great day of discrimination between the evil and the good.

Sept. 22.—Health, peace, and prosperity to the royal pair. May our king long enjoy the crown of his ancestors, and in God's good time be raised from an earthly to a heavenly throne. May he continue to love his subjects, and may they, as in duty bound, be grateful to a superintending pro-

vidence for committing power to such faithful hands, and for placing on the throne such a bright exemplar of every domestic and social virtue.

My general and deliberate wish is to do in all cases what is right and proper to be done, notwithstanding prejudice or inclination may bias me to the contrary. But when the trial comes, my weak and treacherous nature shrinks from duty, and my pre-conceived resolutions lose all their energy. Oh! for grace to prevent, accompany, and follow me in all my ways: and for faith to behold things invisible and eternal.

Lord, prepare my heart, by the influence of thy blessed Spirit, for the communion of thy heavenly feast on Sunday. And suffer me not to omit, as heretofore, to ask in serious and devout prayer thy blessing on my daily labours. O! my God, it is in compliance with the order of thy providence, and in obedience to thy express commands, that I engage in secular concerns. Enable me to conduct them with a prudent and yet with a spiritual mind, keeping in view the design and end, for which they are ordained; namely, thy glory, in connection with the decent support of my family, and the furtherance of my own salvation.

Launceston, Dec. 13, *six o'clock.*—No one sees me but thou, my precious Lord and Saviour, who art omnipresent and omniscient, to whom my heart, with all its fears, hopes, and anxieties, is naked and open. Enable me so to think, will, and do, as becometh thy disciple, which I earnestly desire to be. Lord look upon me in mercy, guide and support me, and all who are dear to me. I have left my family with an anxious heart; but I feel confident, that thou, Lord, wilt bless and preserve them. May thy sweet and never-failing promises be impressed upon our minds; this in particular: "When thou goest it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest it shall talk with thee;"* What more can we desire than this promise of the Lord, except that it be gratefully felt, faithfully applied, and happily experienced. "The Lord ever liveth to make intercession;" "He is the same yesterday, to-day, and for ever." If we leave all our cares and concerns in his divine hands, and lay passive, as it were, at the foot of the cross, calling for mercy, for help and strength, we shall have strength in proportion to our day: difficulties will be removed or overcome, if we are faithful and sincere. Let me then have no fear; I desire to cast it away by the power of divine grace. Love casteth out fear, and if we really love Christ, and endeavour to live in obedience to his sweet commands, he will guide us by his counsel, here

* Proverbs, vi. 22.

on earth, and in his good time receive us into glory. May the Lord watch round my dear abode, and protect its inhabitants both in body and soul.

I look to Divine Providence and fear no ill. Blessed Spirit aid and assist me: draw me to my adorable Saviour: seeing him with the eye of faith, I may be easy and happy in every situation: I have indeed many enemies to resist, especially my own deceitful heart; enable me therefore, O! gracious Lord, to observe the following rules:

First, To study to acquire an exact knowledge of my duty in every particular.

Second, To wave points of mere punctilio, and to pass over slight personal offences with a magnanimous disregard, provided they are not injurious to His Majesty's service, and do not intrench upon rights justly due to myself in my public capacity.

Third, To let no secular affairs interfere with my eternal interests.

As long as the present war lasts, to exert myself more and more in my military capacity, reserving to myself the hope of retiring from the service if the Lord should send peace, and of de-

voting my remaining years to his more immediate service, in connection with the training up of my children in the nurture and admonition of the Lord.

I desire, O Lord, under thy divine aid to look back and reflect upon my former thoughts and resolutions. I am alas! full of imperfection: with St. Paul, the things I would, I do not; and when I would do good, evil is present with me! Much cause have I to be thankful that I am in any way sensible of my depraved and wicked heart. I desire to be thankful for the blessed opportunity vouchsafed me of attending the Sacrament last Sabbath: what a high privilege, what a covenant blessing and mercy is this pledge and seal of redeeming love: how sweet are the reflections of the devout communicant at the time, and how calm his frame of mind afterwards; but alas! it is not always so with me; what a cold and obdurate heart I have—Lord give me a heart of flesh, renew in mercy a right spirit within me, give me much of thy precious grace, free me from that asperity of temper so unbecoming a Christian; make me ready and willing to hear the truth, instead of feeling wounded at it; and make me, not a hearer only, but a doer also, a faithful and zealous one. Teach me to take and suffer every thing as a Christian. Whenever I am hurt by the language

of my friends, or even of my enemies enable me to retire as soon as may be; examine my own heart and conduct, and crave mercy for my numberless sins and transgressions, instead of meditating how I may retaliate on those, who perhaps after all have only told me the truth.—Give me strength, O Lord, to keep the vows, which I made at thy table. I then resolved in a dependence on divine grace, to be more exact in noting down the distribution of the parts of time, that I might be more sensible of its loss when gone, and call myself to a stricter account on reviewing it; to be more diligent in the instruction of my children; to meditate more frequently in my garden retirements; and to be more active and zealous in doing good. I likewise prayed for grace to mind religion as the one thing needful; to fear the Lord and to fear none beside; and to shun the extremes of a servile deference to the persons of men on the one hand, and of a haughty imperious behaviour on the other.

I have experienced on this blessed Sabbath, through the goodness of the Lord, much inward joy and satisfaction. How manifold are the mercies of the Lord, how past all idea is his loving-kindness to me, the worst of sinners! For the last week in particular my sinful heart has been my

plague. Daily I perceive a greater depth of wickedness and deceit in it, but its depths are unfathomable: my first and last cry must be, Lord, have mercy upon me! How precious is the declaration, "Him that cometh unto me I will in no wise cast out!" To me this wonderful grace is extended: Lord, I come to thee—guide me by thy counsel here, and in thy good time receive me to glory.

I desire in all things to be resigned to the will of the Lord, and to be contented, however he may ordain for me and mine. To appearance, my worldly means of support diminish, and it is likely my income may be greatly lessened; but the will of the Lord be done. I desire to look more to him with the eye of faith, and to go on my way rejoicing, making every possible exertion to acquit myself as a christian, a subject, a husband, and a father, trusting however not in my own strength, but in that of my blessed Lord and Saviour. If it be for my good, and the good of those with whom I am connected, I ardently pray for quiet and retirement, that I may bring up my children in the divine fear and nurture, and cultivate religion in the bosom of domestic peace. In the mean time, let me not poison the present with a fear of the future. Endow me, O Lord, with discretion and

uprightness; that I may unite the innocence of the dove with the wisdom of the serpent*.

It is my unfeigned wish to be a real christian, to live and die in the true faith, looking to the adorable Redeemer for strength and support. The apostle says "Ye are complete in Him." If this applies to me, and I am indeed "in him," what cause have I to fear what man can do unto me? It is very ungrateful—it is very sinful. Let me not regard the altered countenances of men, but only how my actions will appear in the eyes of the Lord. This however binds me to give no needless or intentional offence, and to fulfil the duties of my secular calling. Acting upon these principles, let me rest the issue both for time and eternity on a gracious God. It is enough for me to view the past as washed in the blood of the adorable Saviour, the present as offering duties to be resolutely and diligently performed, and the future as safe in the disposal of Him, who hath said, "Where I am, there shall my servant be."

In my intercourse with society, I must endeavour to keep a medium between a pliancy of man-

* Cowper, with his usual terseness, has paraphrased this precept of our Lord—

"That thou may'st injure no one, dove-like be;
And serpent-like, that none may injure thee."

ners injurious to religion, and a moroseness of temper, as unamiable in itself as it is contrary to the apostolic precept, "Be courteous." But, alas! the great danger is, lest I permit the ways and manners of the world to interfere with my duty, and lest I be entangled in its sinful customs. Lord, enable me to mortify all worldly desires and carnal lusts; I desire above all things to love and to serve thee. If I am thine, why should I fear? Pusillanimity and a backwardness to duty must proceed from weakness of faith. Lord! strengthen and uphold me.

Divine Spirit of all truth, fill me with the love of Jesus; bring every desire and affection of my heart under the influence of this love. I desire to see God, and nothing comparatively but God in his wonderful works of creation, providence, and redemption. These may I study with a fixed, unvarying purpose of growing wiser and better by them. The ample volume of nature, when perused with this intent, becomes subservient to that of grace. Both have the same God for their divine author, and neither of them without the other can be rightly understood. My course of reading this day has led me to reflect on the sure operations of instinct in the animal tribes. When I consider with what apparent ease the butterfly lays its eggs, selecting, as it were, the plant best adapted to nourish and maintain its young, I receive instruction

as a parent, and learn from the inferior creatures, the obligation of those who have immortal souls committed to their care, and the light of reason and revelation to guide them in the performance of their duty to their offspring. How superior is reason to instinct in the scale of being; how inferior to it in the accomplishment of its end. The insect provides in the best manner possible for the welfare of its offspring; it needs no lesson from man, but gives one, which man is seldom wise enough to take. Will not the providence of that little winged insect, which viewed in another light, furnishes man with an emblem of dissipation and levity, condemn the parent who is regardless of the soul, the immortal part of its offspring, and suffers it to perish for want of instruction. Is there among the various tribes of animated nature, a monster to be found which tears in pieces the body of its young, and puts it to excruciating tortures? Even such an unnatural being as this would inadequately represent the man, who by his negligence and bad example, brings ruin on the soul, and never-ending tortures on the body of his child. The silk-worm comes from the egg, and feeds on the mulberry-tree where the prudent mother had placed it, and then changes its form, its habits, appetites, and inclinations. So the soul renewed by divine grace, becomes a new creature; "old things are passed away, and all things become new." Deeply conscious of sin and inborn depravity, the christian

rests all his hopes on his Lord and Redeemer, and the ardent desire of his heart is, to obey in all things, to the utmost of his power, the God of his salvation, and to testify the fervour of his affection, and the sincerity of his love, not by words only, but by a uniform course of obedience. Being created in Christ Jesus unto good works he will shew himself to the world to be a true believer, "by denying ungodliness and worldly lusts, and by living soberly and righteously in this present world." He will not think, with the self-righteous pharisee, of claiming heaven by any works he ever has performed, or can perform; but on the contrary, even when he has done his best, he will acknowledge his unworthiness, and that salvation is alone of God through Jesus Christ. Nor will he think with the Antinomian, that he can be justified by a faith which does not influence the life and conversation; he feels this to be impossible, for the heart impressed with the love of the Redeemer, (and there can be no saving faith without love) will, in proportion to its degree, animate the soul to zeal and obedience: so that faith and works can never be unconnected in the mind of the true believer. Yet, after all, it must be confessed, there will remain much sin and corruption in the heart, much indeed to subdue, to keep under, and to cast out; and the greater the growth in grace, the more exquisite will be the sense of imperfections, omissions, and short-comings.

A retirement consecrated to religious uses is what the pious soul aspires after: how often does he exclaim with the Psalmist, "Oh! that I had the wings of a dove, for then would I flee away and be at rest." But the retirement he longs for is not a monastic seclusion, abstracting him from the relations and duties of social life, but a relief from those secular concerns which engross the bulk of his time, and render him either less willing or less able to hold frequent communion with his God. He seeks retirement that he may have leisure for the active as well as the contemplative duties of the christian life. He remembers, however, that submission to *Him*, who hath assigned him his station in life, is his indispensible duty: he murmurs not, but obeys, knowing that the period of his release from care and labour is not distant, and is daily approaching. I desire to be a real christian in faith and in practice. I wish for composure of mind to serve my God without distraction, and for a release from public duty, that I may devote my leisure to the pleasing and important task of training my children in the way in which they should go, and thus fulfilling the great moral end of the endeared connexion subsisting between us. The welfare of my beloved wife is not less dear to me than theirs or my own: may we be one in Christ, and Christ in us. Lord! give us an entire trust in thee, and all will be well.

The reading of Bishop Leighton's invaluable works has given me higher ideas than I had before conceived of what it is to be spiritually-minded; as well, how great the change from a state of nature, as how excellent the privilege to live a life of faith in the Son of God. How ardently do I desire to attain to such an immunity from the bondage of corrupt and carnal desires; to drink thus deeply of the Spirit of the Lord, and to be so far transformed into his image and likeness! My comfort is, that God will accept the humblest and weakest believer in Christ; and that in a glorified state all remaining sinfulness will be done away for ever.

Blessed Sabbath! the precursor of that solemn anniversary, Good Friday. How averse are our sinful hearts to think on what concerns us most; at least, I feel mine so—but no doubt I am of all sinners the worst and most ungrateful! Blessed, divine, all-powerful Spirit! seize and possess the faculties of my soul, and suffer not worldly thoughts to intrude upon my consecrated hours: lead me directly to truth itself, the adorable Saviour: in Him all fulness dwells; the incomprehensible majesty of his person, the immensity of his love, the wonders of his life and death, and the mysterious scheme of redemption, gradually unfolding itself in the sacred page, from the twilight dawn of prophecy to the full blaze of gospel-light, are more than sufficient to employ the thoughts and

tongue of an angel. How then ought I, for whom this redemption was wrought, to look into these things, to dwell upon them, and to be penetrated with a sense of their unspeakable importance.

My heart, I find, is very deceitful. I am apt to judge of myself by comparison with others, but a comparative scale of merit is a false balance in the sight of the Lord; for our goodness extendeth not to him. More or less sinful we all are, all then are under condemnation; and whatever real difference subsists is of mere mercy. How know I that I am better than others? Can I impartially weigh their advantages and opportunities with my own? Ignorance and self-love are insuperable disqualifications to such a process.

Good Friday.—How sad and painful a sight it is, to witness more or less in every place, the neglect and profanation of this great day, on which our church, in conformity with the practice of the best ages of christianity, calls her children together to celebrate an event of universal concern, and of infinite importance. Antiquity and reason, the sanction of human, and the analogy of the divine law, unanimously concur in recommending and enforcing the observance of this solemn anniversary. We are at this time contending for our existence as a nation. The dreadful consequences of irreligion

and profaneness are exemplified in the degraded state of those, who, in the midst of poverty, oppression, and slavery, arrogate to thesmelves the title of the Great Nation, and feed their empty pride with entailing a portion of their own wretchedness on the neighbouring states. They shook off the yoke of God; they burst the bonds of a lawful government, and are now become the prey of a military despot. The neglect of sacred ordinances among us will lead to the same fatal results; we indeed may expect a sorer punishment, since our privileges, both civil and religious, leave us nothing to desire, except a thankful acknowledgment and right use of these great and distinguished mercies.

Easter Sunday;—the greatest of Sabbaths here below; a beginning of that series which shall know no end. The Lord made it sweet to my thoughts this morning. I waked, and slept, and waked again with the same divine theme uppermost in my mind. I retired to my closet, and meditated on the solemn and affecting ordinance of the Lord's supper, appointed by our church to be this day received by the faithful. As Christmas may be called the commencement of the christian's hope, so may Easter be styled the completion of it. The disciples were glad "when they saw" their newly-risen "Lord." All their anxious doubts were then removed. Faith, the evidence of things not seen, should have the same

effect on us, as the testimony of sense had on them. "Blessed are they, who have not seen, and yet have believed." We too may see the Saviour through their bodily organs. Their testimony has been handed down to us, not only in their writings, but also by a succession of true believers, who lived and died in the faith from age to age. With what lively, what transporting joy, did the primitive church celebrate this great event. "The Lord is risen to day," was the welcome salutation which dwelt on every tongue. Their hearts had no room for meaner joys. Salvation by Christ was the universal theme. The way in which this holy season is profaned by thousands among us, must shock every pious mind: the corruption of good institutions is both the effect and cause of a general and great declension from the standard of faith and morals, in a christian land.

I said to-day to a serjeant of the garrison; "You are welcome to any book in my library on religious subjects:" he thanked me, but declined my offer, saying, "Sir, I have the Bible; that supplies all my wants in this way." Men of the greatest learning, wisdom, and piety, have, towards the close of their days, like this good christian in lower life, confined their reading to the sacred volume. If the heart is prepared, the understanding will not be unfruitful: a plain unlettered man, who diligently attends the preaching of the gospel,

will, if he be rightly disposed by divine grace, need no other extraneous help to a profitable reading of the word of God. All the truths necessary to be known, or practised, in order to salvation, are therein laid down so plainly, and inculcated on the mind in such a variety of ways, that prejudice only can overlook or mistake them.

Read two discourses of the pious Newton: the one, "On the difference between a dead and a living faith;" the other entitled, "Guilt removed, and peace restored." May the former lead me to search my own heart and conduct for the evidences of my faith, since a mistake on a point of such infinite importance may be fatal. May a conscious need of pardon make me sincere and earnest in the search, that I may be satisfied as to the ground of my hope, of having received the blessings, set forth in the latter. The Lord the Holy Spirit, incite, direct, and prosper this exercise of the mind to my soul's good, and his own glory; and grant that the blessed effect of it may be peace and quietness, and assurance for ever.

Sept. 10.—In vain do I attempt to recall to mind my sufferings on the day of which this is the anniversary; I have now but a faint idea of them; they were great beyond expression: my escape with life was a prodigy of mercy. And yet, after all, I remained for years as before, in an uncon-

verted and ungodly state. Awful is the consideration to my now awakened mind, that when I lay half dead on the ground, I thought not of God or of Christ, or of a future state. Had death been permitted to seize me at that period, I should have been plunged into irremediable ruin: had not my own arm, impiously raised against my life, been deprived of power to effect the purpose of my will, I should have stood at the bar of the Almighty loaded with the guilt of self-murder in addition to all my other sins. What an escape was this! may it never be effaced from my memory. Now, (everlasting thanks be paid) the prospect before me, through an interest in the merits of my Saviour, is as clear and bright, as the scenes through which I then passed were dark and gloomy.

Sunday.—Being abroad this morning, I was struck with the difference between the habits of people with respect to early rising on this and on the other days of the week. Long after the usual hour, doors barred and windows excluding the light of day, indicated to the passer by, that the prime of the Sabbath was misappropriated to sleep or indolence. On days of secular employment, what a conspicuous stir, what a marked eagerness and activity meet the ear and the eye at every step through the streets of a populous city: what zeal, what alacrity is shewn in the pursuit of gain or worldly pleasure; but for the things of eternity;

for joys that are to last for ever; for real and substantial blessings, what indifference, what coldness, what deadness.

I was much discomposed, and secretly out of humour to-day, because two of my acquaintances intruded (so I unreasonably deemed it) on my garden retirement. Pardon, O Lord! these unchristian tempers, and teach me humility, kindness, and liberality. As when the corn ripens it bends the ear, so when the heart improves in grace, it becomes more humble and lowly. Pride and self-will misconstrue indifferent actions, and sometimes take offence, where thanks are rather due for intended kindness and respect.

Memorandum concerning the vault that was opened to-day.—The coffins entire—the date of the last 1704.—The family of the Killigrews, a long line of ancestry, now extinct—another memento—to make suitable reflections thereon.*

* This vault was discovered when Falmouth church was repaired: in it are deposited the remains of the ancient family of the Killigrews, a race famous in the annals of our country, for wit and beauty, for loyalty and valour, for arts and arms. It is now merged in that of Wodehouse.

In less than a year after this memorandum was written, the body of his beloved son Peter was laid in this vault, by permission of the family to whom it now belongs, and in a few short years, his own remains were entombed close to it.

Have mercy on me, O Lord! a miserable sinner; I am indeed an unprofitable servant. To-day I have felt myself altogether unfit for the discharge of those duties to which I am called: incapable alike of thought and action; full of proud, overbearing, unconnected ideas, as weak and contemptible as they are sinful; rendering my precious time a blank at least, if not a blot. O! when shall I attain to the true dignity of thought. Lord give me strength, spiritual strength. Fix my wandering mind and bring it to its true point of rest: faith in the immutable Jehovah, the glorious Three in One.

Oh! God over all, blessed for ever, how good and gracious art thou to me and mine: it pleased thee to visit my dear Philip with a dangerous illness; and now, Lord, thou hast heard our prayers, and healed our beloved child. Looking beyond second causes to thee the Supreme, may I ever acknowledge thy merciful hand, and record my tribute of grateful praise, that my own handwriting may testify against me, whenever my heart is disposed to set up an idol in thy room. O! God, thy goodness is more than equal to all my wants and necessities. With submission to thy divine will, I beseech thee to spare the life of my equally beloved Jean, who is also dangerously ill. As I have abundant cause to praise thee for the past, so I desire to trust thee for this and every

future blessing. It is my privilege as well as my duty to leave all my cares and concerns in thy hands. Return unto thy rest, oh, my soul, for the Lord hath regarded, and will regard thee, for the sake of thy prevailing advocate and intercessor Jesus Christ!

I read with delight last evening the 40th chapter of Isaiah: may I often recur to it for spiritual strength. To use the words of a pious author, "Can the believing soul doubt of his love who is all love, yea love itself; of his conduct, who is all wisdom; of his ability, who is all strength; of his promise, who is all truth; of his fulness, who is all in all, and who hath all things at his disposal? Ponder this again and again, oh, my soul, and say to thyself, what perhaps thy Lord would say too, "Oh, thou of little faith, wherefore dost thou doubt." Lord! I may justly have hard thoughts of myself, but after the manifestation of thine abundant goodness and mercy to my soul, how can I have hard thoughts of thee. O cleanse me from the sin of distrusting thy faithfulness; let me not think lightly of it, or call it by the soft name of "infirmity;" it is base ingratitude, and may justly provoke thee to withhold good things from me. Lord! take away the iniquity of my sin."

My mind has wandered much of late. Thou, my Saviour, art my only point of rest. When

journeying I thought of thee, distance was annihilated, and fatigue unfelt. But soon, alas! the world, and a worldly mind led me astray from thee, my true peace. Since my return, I have been engaged in unprofitable disputes; the pride of my heart has been stirred up; I have almost lost sight of thee, for with the inmate pride thou wilt not dwell. Trust in the Lord, O my soul. "Be as a little child in the presence of thy Saviour; dwindle to nothing in thy own esteem; renounce thy own wisdom, power, and goodness, and simply look to and live upon Jesus for all."

How true are the words of the prophet, "The heart is deceitful above all things, and desperately wicked. Who can know it?" Mine is continually deceiving me; so that I cannot do the things that I would. I resolve and determine to enter upon a new course. I lay down rules for my conduct; I apportion out my time; but not a week passes without convicting me of unfaithfulness. If a review of my actions and behaviour proves so unsatisfactory, whither shall I turn for consolation; surely not to the source of all this outward evil, my own heart; for there pride struggles for worldly pre-eminence, and false shame, a scion from the same root, checks the growth of vital godliness. Thus baffled in my weak and imperfect endeavours to be holy, I must wash my guilty soul anew in that fountain, which is open for sin and uncleanness. I must look from

myself to the Omnipotent. Lord Jesus, hide pride from me; cleanse, comfort, strengthen, and uphold me: arm me for new combats, and make me finally more than a conqueror in thy cause.

Last night our dear boy was again seized with an alarming complaint: it was a distressing scene. Sensible of its approach, he thrice called for help upon his precious Saviour, and held out his arms to his dear mamma. The surgeon was sent for, and the dear youth was blistered and bled. How soon do our fairest plants wither! To-day our children flourish in the bloom of health, the parental eye follows their sports with a pleasure equal, if not superior, to their own. Ere the morrow dawns, a change takes place The heavy eye and languid countenance implore sympathy and relief. The disease working in their frame acquires strength, and life seems retreating to its citadel, the heart. The parent is alarmed, agitated, and distressed beyond measure; the most efficacious remedies are applied and happily succeed. But though greatly relieved, his mind is not yet at ease: he fears a relapse. Thus after the danger was over, I retired to bed oppressed with heavy and disquieting thoughts. But, thanks to my God, in the multitude of my thoughts within me, his comforts were the delight of my soul; and (praised be the Lord for his

unspeakable kindness) the dear boy is better this day.

I have read this afternoon the life of the justly celebrated Pascal, a prodigy of piety as well as of genius and learning. All the clouds of papal superstition could not obscure the bright beams of gospel light which irradiated his soul: never perhaps was free and sovereign grace more triumphant over anti-christian error.—The wood, hay, and stubble, the false doctrines, superstitious practices, and arrogant pretensions of the church, with which he held communion, and by which his conscience was in a measure enslaved, almost disappear to the eye of the reader; and the gold, silver, and precious stones, the faith, humility, self-denial, charity, and spiritual mindedness of his character render him an object of delight and admiration. Far from the mind of protestants, be the bigotry of the Roman Catholic, who limits salvation to the pale of his own church. God sometimes manifests his presence in the midst of the burning bush; and evinces his almighty power by saving the subjects of his grace from being consumed by the perishable materials with which they are surrounded. But perhaps in these times, a specious candour, and a self-called liberality, is the more common and dangerous error among protestants. The false tenets of popery are represented by many as of little practical conse-

quence; and the spiritual danger of communion with her is greatly under-rated. Thus indifference to a creed is substituted for that well-tempered judgment, which duly estimates the errors of a church deeply infected with false doctrine, idolatry, and superstition; and yet admits on the evidence of fact, that saving truth is not extinct in her; and that it has, through the ministration of the Spirit, produced in the darkest ages of that church, a thin and scanty harvest of souls.

Sept. 10.—Through divine mercy I have lived to see another return of this day: let me recount the Lord's merciful dealings with me from my youth up. I entered the army at an early age, and soon after, it pleased the Lord to deprive me of both my parents; to whom I hope to be re-united in a state of never-failing bliss. They were possessed of true honour, for they belonged to the family of Christ; and I too may say with my favourite bard—

> "My boast is not that I derive my birth
> "From loins enthron'd and rulers of the earth;
> "But higher far my proud pretensions rise,
> "The son of parents pass'd into the skies."

Unconscious of the loss of my venerable father, the melancholy tidings of whose death had been conveyed by the post, but did not reach me, I proceeded on my voyage to India. That this

afflictive stroke of the divine hand was then unknown, I regard as a special providence, for coming at the critical moment of my departure from every earthly object which I held dear, it would have bowed down my spirits, and probably have rendered mortal that phrenzy-fever, with which I was seized in the midst of my voyage, and from which I recovered when my faithful attendants regarded me as gone for ever. At this period I was a poor deluded wanderer from my heavenly Father's house; a disciple in one of the worst schools in which a deluded world can place her votaries. I looked to man only for approbation, honour, and reward. God was not then in all my thoughts. Soon after my arrival in India, and on the very evening on which I was detached from my regiment, and on march to meet the enemy, I challenged a brother-officer, so much did I then fear man, so little did I fear God. Through the interference of friends, the quarrel was made up. With this and all my other sins unrepented of, I rushed into action. The morning of the 10th had hardly dawned before I was dreadfully wounded. Stripped of all my clothes, dragged round the field of battle, I lay bleeding for more than two days, calling at intervals for water, water: horses, and even elephants, passed over the dead and dying; by night, jackals and other beasts of prey assailed the ear with sounds foreboding the most terrible of all deaths. The body of a decapitated

brother-soldier was for some time my pillow. Amidst these horrors, I impiously sought death by my own hand, but found it not. The spark of life remained unquenched, and I survived. At length I was conveyed to the enemy's camp, a miserable object, naked, maimed, and deformed with gore. Till the third day my wounds were not dressed. Additional disease, and multiplied distress, with a captivity of nearly four years, succeeded. Out of all, the Lord in his good time delivered me. Restored at length to my country and my friends, he poured into my bosom all the sweets of domestic life. Nor was the sum and crown of all my bliss withheld: he gave me himself and redemption through his blood. "Praise the Lord, O my soul, and all that is within me praise his holy name." O Lord! both the will and the power to do this is thine; I can but give thee of thine own: my debt of grateful love, though ever paid, will be for ever increasing; may it be prolonged through all eternity.

*A Tribute of Respect and Affection to the Memory of the late Miss G*** of Falmouth.*

She is gone! the delight of all in Falmouth, who love christian truth, purity, and goodness. She is gone to her eternal reward; no longer a virgin saint on earth, but an angel in heaven. "Our loss is great," exclaim all ranks; but it is the will of the Lord, and we must be resigned.—Says the venerable parent, almost dumb with grief, —"Is she gone, my greatest earthly comfort, the staff of my declining years?" Says the sister, "The guide of my youth, the friend of my heart, my inseparable companion, one to whom I looked for aid and sympathy in distress, for counsel in difficulty, for a pattern and example in all things, is she gone?"—Says the messenger of God, "Is she who loved the Lord Jesus in sincerity, and proved her faith by her works; she, whose eyes were fixed on me with such marked and devout attention, when as the herald of Christ, I proclaimed the glad tidings of salvation to a lost world; she, who daily practised the hard lessons of humility, self-denial, and mortification of the body of sin, which I am commissioned to preach, and which I preach, alas! so much in vain; is she gone?"—Says the faithful friend who wiped the cold sweat of death from her brow; "Is she gone, whose sweet countenance, even to

her latest hour, spoke so feelingly to my heart; she who loved me entirely through life, and bequeathed to me the memory of her virtuous love and bright example?"—The servants, a weeping train, sympathize with each other, on a loss so near their hearts.—The circle of her friends say, "Who can supply her place to us, and enjoy an unenvied pre-eminence with such meekness of spirit, and lowliness of wisdom?"—The poor of this world, the sick, the afflicted, and heavy-laden cry out, "Is that angel of comfort, who relieved our wants; who tended our couch; who like the good Samaritan poured the balm of consolation into our hearts, wounded by sin, and guilt, and sorrow; is she taken from us?"—The children of the benevolent schools whom she taught to know and love their Saviour, and whom she trained to the arts of useful industry, exclaim, "Where is the kind lady, whom we revered and loved for her goodness; who taught us to read, to pray, and to work; who rewarded our diligence and good behaviour with tokens of her regard; and punished us most severely when she withheld her approving smile?" Her more aged relatives and friends, who residing at a distance corresponded with her, enquire, "Whither is that dear child of God removed, who, absent from us in person, cheered our hearts, with her sensible, pious, and consolatory letters; the genuine emanations of

her own fair mind: alas! our loved correspondent is no more."

True indeed, my friends and fellow-partners in distress, your loss is great, for the object you lament was worthy of your love: she has left a chasm in your society, which will long be felt, and perhaps never filled up. But you may go to her, though she cannot return to you. If you walk in her path you will arrive at the same heavenly seat, and must be for ever re-united to her. She is not lost but gone before you. Yes she is gone—but know with whom she is, with *Jesus*, that Saviour who was the object of her warmest devotion whilst on earth; to his praise she tunes her golden harp; how sweet are her notes, how high is she enthroned in light; how near is she placed to her beloved Redeemer! Nature imperiously claims, and will have her tribute of sorrow. The body feels acutely when a limb is torn from it: the parent deprived of one darling child after another, must feel the severe infliction: he will weep, and bitterly too; his very heart will be wrung with anguish. The full torrent of grief, from relations, friends, neighbours, and the poor, will swell the tide. But with Job, that model of suffering patience, he will be enabled to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord:" and with a greater than Job: "The cup

which my father hath given me, shall I not drink it?" Upon this act of submission and pious acquiescence, a divine light will break through the darkness that envelopes him; he will not only hold "his peace," with Aaron; but the source of his tears will be dried up. He will be comforted with the assurance that his treasure is safe, beyond the reach of time and sorrow; that it is now purified from all alloy; and that he is every moment tending towards it. "Blessed are the dead which die in the Lord; for they rest from their labours, and their works do follow them."

Extract from a Paper entitled "My firm Belief."

Penryn, Sep. 3, 1807.

I DESIRE to be able to give a reason of the hope that is in me.

I look upon myself as a vile sinner, and have no hope, but that which results from an application to myself of the language of St. Paul, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom *I am the chief*."

I am fully convinced that all true religion centers in one point: namely, belief in the Lord Jesus Christ, as the way, the truth, and the life. But this belief is not to be understood as if it were a bare assent to the truth; but as a vital influential faith, the work of God's Spirit in the heart.

I likewise believe that where this effectual work of grace is begun it will without all doubt be carried on even to the end, being confident that *He* who hath begun the good work will also perfect it. The perseverance of the saints (as it is usually termed) is a doctrine, concerning the truth of which I have no doubt; my high hopes of heaven and happiness in a future state, depend upon it. I know the weakness and depravity of my sinful heart, and how apt I am to do the things I would not, and to omit doing what I wish most zealously to perform. I feel, even in my converted state, the influence of a corrupt nature working within me, and bringing me into captivity to the law of sin and of death. I therefore come to this positive and certain conclusion: that nature and grace are two opposite principles, struggling together in the heart of every true believer; and that grace will conclusively triumph over its antagonist. God in Christ Jesus is the only source of this good principle. Our blessed Redeemer hath purchased it for his people by his active and passive obedience; and God the Spirit pours it into the heart, through the instrumentality of faith in Christ, which is also his gift; by which faith we are justified, that is pardoned, accepted, and placed in a state of favour and adoption, without any works or deservings of our own. The doctrine of final perseverance like that of justification by faith alone, properly understood, (may God

give us a right understanding in this and every essential point of doctrine) does not tend to licentiousness, but to holiness; yea, holiness is its genuine fruit and offspring. If the grace of God be in the heart, it will and must influence the life and conversation. I mean not to deny, that the subjects of God's effectual saving grace may fall into sin, even in its most prominent actions, as David, St. Peter, and other saints of old have done, but I hold that they will be renewed unto holiness by the power of God, re-exciting in their hearts, a genuine faith with sincere repentance. The ground for the denial of this doctrine seems to arise from the want of a proper distinction between the different kinds of grace, to which, different effects are assigned in scripture. The work of conversion is peculiar to that kind which, in contradistinction to others may properly be termed, saving grace, or the grace which bringeth salvation; an effect not attributable either to restraining or temporary grace. To say that grace of any kind will work the same happy effect, if *it be not our own fault*, is to rest the issue of our salvation, not so much upon the power of God, as upon the weakness and depravity of man.

To conclude, I know and am assured, that unless I believe in the Lord Jesus Christ in sincerity of heart, I cannot be saved. I humbly trust that I do believe in him, and I desire by the grace of

God to continue in this faith. I acknowledge that I am a great sinner, undeserving the least of those innumerable mercies and wonderful deliverances which have been most graciously vouchsafed me. I depend on nothing short of the complete righteousness of Christ, imputed to me through faith in him. I desire to try and examine the evidences of my faith, as evincing itself internally by love, and externally by good works.

Further, I believe, that as soon as the eyes of the faithful are closed in this world, their immortal spirits will be translated to the paradise of God, there to dwell for ever with the Lord; and at the last great day their mortal bodies also shall be raised incorruptible, that both soul and body may enjoy, thus re-united, inseparable and endless felicity. To this glorious event, and to my joyful re-union with those beloved friends and relatives, who have gone before, or shall follow after, I confidently look through faith in him, who is made unto his people, "wisdom, righteousness, sanctification, and redemption."

Postscript to the above.

Pendennis, Dec. 11, 1810.

The Lord in mercy hath spared me until now. May I love him more, and serve him better; and live to his glory and praise. Family affairs of importance call me now to London. I desire to

commit the event to *Him*, my sole dependance, my *all in all*. Living or dying I hope to be the Lord's.*

Extracts from Letters of Advice to his Son, on entering the Army.

LET your waking thoughts be dedicated to the Lord, the giver of refreshing sleep, the preserver of life, the author of all your hopes and comforts. A grateful sense of his mercies will prepare you for the solemn duty of prayer.

Call off your attention from external objects; abstract your thoughts from business and from pleasure, that your spirit and your understanding, with all their powers and affections, may be directed to the one supreme object of adoration, during the consecrated season of prayer and praise.

Rise betimes, and devote the prime of the morning to religious reading, as well as to prayer. Your Bible will teach you how to pray. It will furnish you with abundant materials for every part of this good work.

Make it a point of conscience to ask a blessing of God, and to return thanks at every meal.

* See Psalm, cxxi.

Take a view of what is to be done in the course of the day; begin it with cheerfulness, and carry it on with regularity and perseverance.

Arrange your time, as in general you easily may, that you may have at least two hours before dinner, and as many after, for private study and reflection.

Close the day, thus begun and thus spent, with a review of what it hath brought forth in thought, word, and deed. Be thankful for the good you have been enabled to do; confess and implore pardon for transgressions and omissions; seek peace of conscience by a renewed act of faith in the Saviour of sinners, and close your eyes with this sweet expression of the Psalmist, "Into thy hands, O Lord! I commend my spirit."*

Trust in the Lord, and fear not the face of man: have no fear but that of offending your almighty friend and benefactor. In his hands betide life or death, you are safe, and may be secure.

Avoid tale-bearing; it is mischievous and disgraceful, the practice of a malevolent, or the amusement of a little and vacant mind.

Let no temptation induce you to be guilty of

* Psalm xxxi. 5.

an untruth, or to prevaricate. "The liar is a bravo to God, and a coward to man." Mutual confidence is the bond of society: hence men of worldly principles have agreed to brand the liar with disgrace. Make no approaches unto falsehood: beware of foolish joking and jesting, "which are not convenient," and often involve men in the sin of untruth. Every species of deceit, though not disgraceful in man's estimation, is odious in the sight of God. Wit, when stained with the violation of truth, is unallied to wisdom; and, instead of applause, merits only contempt: it misbecomes a gentleman, and much more a christian. The same may be said of every kind of buffoonery. It is contemptible in itself, and is sure to meet with its desert.

The breach of a promise is to be reckoned among the grossest violations of truth; avoid the temptation to commit this by weighing consequences before you make engagements. Consider what the promise will cost you, and whether you have the power to make it good. Let not a desire to please betray you into improper compliances. You must expect to meet with characters of every description, and some very artful and designing, in that promiscuous intercourse with society, to which your profession in some degree subjects you. You will need at least as much firmness of mind on these occasions, as when you are called to face the enemies of your country. But though

the quality of mind in each case may receive the same appellation, it is, generally speaking, derived from higher sources in the former than in the latter instance. The fear of shame, the love of distinction, or a thoughtless insensibility to danger, may be the root of courage in the field; but religious principles, and a habit of self-government, are required to resist the united force of custom, example, importunity, and ridicule.

As the influence of bad example, to which you will be exposed, is great, you must be armed at all points against it.

Now evil of any kind is most effectually counteracted by the good that stands in direct opposition to it. As you probably may not meet with a safe model for imitation among living characters in the army, let me propose to you one, which being dead, yet speaketh in the narrative given of his life by an unexceptionable recorder. I mean the good and gallant Colonel Gardiner. Perhaps it may strengthen my recommendation, to tell you, that I have uniformly wished and endeavoured, both as a soldier and a christian, to follow such a bright example; of course I speak of him in his renewed state.

His prime of life can only serve as a beacon to warn you from entering upon a course so dangerous, that his Almighty Redeemer, saw fit to

recover him from it, by a most extraordinary interposition of divine grace. And surely so remarkable a providence had a view to the conviction and illumination of that class of men, who, subject to similar temptations, are apt to be drawn into the same profligate course of life; and who need both warnings to deter, and examples to encourage them.

Remember then how this brave soldier prayed as well as fought. How he redeemed the time for prayer and religious exercises, by rising long before the appointed hour for marching, however early that might be; how he welcomed the approach of the Sabbath, and kept it holy to the Lord. No loose or profane expression now escaped his lips, for his heart was purified. In the various relations of social life he was a pattern of christian morality. Fearing God, he knew no other fear. When challenged to fight a duel, his answer was, "I fear sinning, though you know I do not fear fighting." To the men under his command, he was a spiritual father, as well as a benevolent patron and friend. He discountenanced vice of every kind; and especially repressed profaneness, drunkenness, and gaming, sins which grow up together, and mutually nourish each other. On no occasion was he seen to head his troops with more alacrity than when he conducted them to the house of God. His care and love

were co-extensive with their exigencies. If sick, he visited, exhorted, and prayed by them; if their families were in want, he relieved them. But his chief concern was for their immortal souls. Having experienced the happiness of being a christian, he wished to be instrumental in communicating that happiness to others; for he was not ashamed of the gospel of Christ, but gloried in it, and in nothing else. Humble, patient, and resigned, he was always in a state to meet his God.

He was not less exemplary in his professional than in his religious duties; or less eminent for loyalty than for courage and discipline. He fell at length gallantly fighting in defence of his country, beloved in life, lamented in death, and glorious in his end.

Such was the christian hero whose example I have set before you, in this slight sketch, as a model for your imitation. I have endeavoured to tread in his steps, but my highest attainment has been sincerity. Aiming however so high, I have learned to know my own defects; and, while in a dependance on divine grace, I still keep my eye on the same object, I may hope to gain some resemblance to him in humility, if not in his other eminent endowments.

Though it would not be easy to name another

character of equal excellence to that of Colonel Gardiner, in the profession to which you belong; yet for your further encouragement let me propose to you the example of one who is living, and by marriage connected with your mother's relations. It is needless to mention his name, it must already have occurred to you. Now would you not wish to be such in your line, as he is in his? You know that in all the gradations of service, through which he has passed, he has distinguished himself for courage, conduct, and humanity. This excellent person unites the gentleman and the officer; characters presumed to be inseparable, but in fact often disjoined. He is mild in disposition, and gentle in manners; but withal, firm as a rock. I know he possesses a most feeling heart, and is ever ready to relieve distress. His circumstances are affluent, and, together with his unambitious, moderate desires, place him above the emoluments of the service. But his conduct is influenced by truly patriotic principles. He resigns that leisure and domestic retirement, which he knows how to improve and adorn, for the hardships and perils of warfare; and has been for months employed in a situation too limited for the display of his talents, yet in other respects worthy of himself, that of guarding his native island from invasion.

But with all these claims to your respect, he would not be the example I should propose to

you, if he was not still more distinguished by his religious principles, and their apparent effects on his life and conversation, than by his conduct as a man and an officer. How erroneous is the idea, that religion unfits a man for active service, in the military or naval line. As well might it be said, that honour and integrity disqualify for holding an office in the army or the state.

May you, my dear boy, if God be pleased to prolong your days, be enabled, by his grace, with a Gardiner or the last-mentioned eminent character, to disprove a calumny so injurious to the best interests of man, either in his individual or social capacity.

I am, &c.

My dear Boy,

I NOW proceed to give you some directions with respect to your studies, which must be regularly attended to, as well now as before you had a commission. In order to this, such a portion of the day, both morning and evening, should be appropriated as is least liable to interruption; and whenever the active duties of your profession unavoidably break in upon it, the debt due to study must be discharged out of that stock which is reserved for the less important demands of recreation. In your present situation, however, it is not the want of time for any good purpose that is to be appre-

hended, but rather the waste of it. With respect to the nature of your studies, they may I think be comprised under three heads: first, religious instruction; secondly, the theory of your profession; and thirdly, that general knowledge so necessary for the improvement of the mind. The first and most important branch calls your attention to those books in which the truth, as it is in Jesus, is contained, illustrated, and enforced. Now in all these respects, no book whatever will bear any kind of comparison with the Bible, which, as we are assured from inspired authority, "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." This book, and this alone, "is able to make you wise unto salvation through faith, which is in Christ Jesus." But while I exhort, let me caution you. A due preparation of mind is needful to the profitable reading of the sacred volume. To peruse it as a matter of form, and merely to satisfy the conscience, is to use it superstitiously and profanely. Unless our object in reading it be to receive its contents into the heart by faith, as well as into the understanding by knowledge, the time spent upon it may be numbered not only among our wasted, but our misemployed hours. To excite a serious and solemn frame of mind, as well as to bring down a blessing from above, prayer should precede the reading of it, and study and self-appli-

cation go hand in hand in the work, that we may reap a lasting improvement by it. A sound, practical, pious commentator is of great general use; for the Bible is not only milk for babes, but food for men. I would recommend Scott or Doddridge.

Among religious books I have experienced much instruction and edification from the following works: in prose, Harvey, the venerable Newton, Doddridge, Walker's Lectures on the Catechism, Horne's Commentary on the Psalms: in poetry, Young's Night Thoughts, Cowper's Poems, and the sublime Milton.

The next head of study is the theory of your profession, including such technical branches as must be finished within doors, I mean drawing and designing. You have here an ample field before you, which I trust you have begun to cultivate with some success; but you must be conscious that you have still much to acquire, and that you cannot attain to eminence if you rest satisfied with your present scanty stock of science. Remember too, that the varying exigencies of a military life may call you out of your own proper line, and place you occasionally in another department of the service, akin indeed to your own, but more complex in its scientific as well as practical parts. It is not improbable, that the chief defence of fortified places may depend on your ability.

I need not tell you that the most accomplished theorist in the science of fortification, will be unfit for the practical part of his profession, unless he is versed in actual observation and experiment. You will therefore embrace every opportunity of taking plans of fortified places, making remarks upon their excellencies and defects; and you will be always ready to assist in marking out encampments, drawing entrenchments, and raising works. Ingenuity and skill in these branches seldom pass unnoticed and unrewarded.

I will endeavour to procure full information concerning the latest and most approved military writers, and transmit a list of them in my next letter.

The improvement of your mind by the attainment of general knowledge in men and things will supply a third, and a very delightful course of study. Here your reading will take a wider scope and become more miscellaneous. It will likewise serve to relax the mind from the close application which more weighty and scientific subjects demand. This course may be ranged under three heads; moral philosophy, or ethics; the knowledge of political events, or history; and the study of natural phenomena, or physics; a course it must be allowed embracing an infinite variety, and yielding an inexhaustible entertainment. But this mental

banquet, like that which our bountiful Creator has furnished for the senses, requires judgment and selection in the use of it. Christianity is the proper standard of morals as well as of religious worship. In developing the nature of moral duty and explaining its different branches, that standard should invariably be adhered to. Some writers on ethics; men of talent too, seem to think that gospel-rules, and gospel-sanctions are not to be applied to a subject, which relates to the state of society on earth, and its various wants and necessities. They treat the subject on the ground of natural obligation, or of policy and expediency; and thus morality is narrowed in its extent, weakened in its motives, and deprived of its most powerful sanctions. Paley, to whom we are indebted for several most valuable works, is, as a moralist, not without exception. His doctrine of expediency appears to be unsound in theory, and practically mischievous. The system of Pope in his "Essay on Man" is abominable. Gisborne is an author whom I can safely recommend: he places morality on its proper basis.

The science of ethics enters largely into the composition of history, which describes characters as well as events, and traces effects to their moral causes. Sorry am I to say, that the historian and moralist are seldom found in conjunction. Our most celebrated historians are Robertson and

Hume. They have great talents; but the former writes too much in the spirit of a man of the world, and the latter is no better judge of morals than of christianity. It is needless to animadvert upon Gibbon, who is licentious in the extreme. Perhaps Lord Clarendon is the most unexceptionable of our civil historians. In ecclesiastical history, we may boast of a writer, whose moral judgment is strictly conformable to the standard of truth. I mean Milner, who in this respect may be styled the phœnix of historians.

In Ray, Derham, and Nature Displayed, you will find much entertainment and instruction; and nothing to corrupt or mislead you. The French writers in this, as well as in other departments of learning, are in general immoral guides. Fenelon and Pascal however are illustrious exceptions.

That, through divine grace, you may improve these imperfect hints to your temporal and eternal good, is the earnest wish and prayer of

Your ever affectionate Father.

Extracts from his last Letters.

My dearest Love, Plymouth, Aug. 22, 1811.

Again the Lord hath preserved me and brought me hither in health and safety; let us shew our thanks by uniting in praise and adoration to our Almighty

Preserver and Redeemer. His goodness has accompanied me, and does still accompany me in every stage of my mortal pilgrimage: Oh! that my gratitude were more proportioned to his mercies. I wrote last evening from Exeter, but after I had sent my letter to the post, I recollected that I had omitted to date it; however the post-mark and other circumstances will supply that defect. How apt am I to mistake, and at best what a frail inconsistent creature is man!

I hope you are all easy and comfortable, it would make me very happy to know it. But in all things I must learn to be content, knowing that the proper language of a christian is "Thy will be done." Dear home! I wish myself there again, and shall no doubt continue to do so; but I must follow what appears to be the path of duty. Tell the dear children, I depend upon their endeavours to make you happy by their dutiful and affectionate conduct during my absence. Say to them from their affectionate father, that if they love God and their own souls, they will keep the commandment to which a promised blessing is annexed; and that if they would attain to true peace here, and to happiness hereafter, they must mind religion as the one thing needful. My next letter, the Lord willing, shall be addressed to dear James, the succeeding one to dear Jean, and if I am still spared, I hope to write to each in turn; I would be always writing to some

of you. How sweet are the comforts of domestic life: tell my dearest children, that to know their full value we must be deprived of them by absence or otherwise; for "blessings brighten as they take their flight." To hearts united by love, and actuated by the same religious principles, these blessings belong. May we be more and more a united family, bearing in mind the words of eternal truth: "Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; that you may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."* Absence from dearest home, and the uncertainty of my return, excite feelings not to be repressed; but I encourage myself with the hope, that a divine blessing will ever follow those so dear to me. My best love to all: the Lord preserve you, &c.

My dearest James, *Falmouth, Aug.* 24, 1811.

Our good and gracious Creator, whom I trust you will not fail to seek with all your heart, has preserved me in a merciful manner throughout the whole journey, and brought me hither in safety; for which let us all be thankful: and may we be careful that every renewed instance of the Lord's kindness, excite in us a higher sense of his love

* Romans, xv. 5, 6.

and of our obligation to become more and more devoted to his service.

The unfavourable state of the wind, together with the uncertainty when a packet would sail for Falmouth, induced me to take the mail from Torpoint, though reluctantly, as I think a sea-passage, under the divine blessing, (without which no real good can be expected) would at this season have been both pleasant and beneficial to my health. Besides it is our indispensible duty to observe economy by all means in our power, and more especially now, when necessary calls for money are urgent and imperious. The want of silver for change on the road is very great: at Plymouth I was detained a considerable time on that account. It is to be hoped that this inconvenience will cease, or at least be greatly alleviated, when the bank-tokens have circulated through the interior of the country. No circumstance which we meet with in our journey through life, is entirely barren of instruction, if we duly reflect upon it. Things are generally valued in proportion to their scarcity. From the incident here mentioned, let us learn the true value of money, as a medium of barter accommodating itself to the various wants of individuals, and as a compendious method of supplying the necessities of our suffering fellow creatures. The love of money is indeed the root of all evil; but a prudent and a charitable use of it, makes it, what

it was designed to be by Him, who formed nothing in vain—a powerful instrument of good. Of time and money, my dearest youth, we are but stewards; and remember it is required of a steward, that he be found faithful: may we, when called to give an account of our stewardship, receive the joyful sentence, "Well done, good and faithful servant, enter thou into the joy of thy Lord." What more than this, or better can I wish for the dearest and best of wives and mothers, and for all my beloved family? I offer it with prayer and supplication at the throne of grace.

My absence from you is sweetened by the confidence which I have in your affection to your mother, which will prompt you to assist her out of doors, as your dear sister will within. To a mind susceptible of ingenuous feelings and right impressions, no duty can be more grateful than to succour those who have sustained our helpless years, and taught us what is good both by precept and example. To this duty you are now called; the cheerful performance of it will double your pleasures, and the Lord will return it tenfold into your bosoms.

At all times when you think of me, bear in mind that I am your very affectionate father, &c.

My dearest Jean, *Falmouth, Aug.* 27, 1811.

YOUR affectionate letter received last evening, afforded me much satisfaction. Hearing from dear home is to me like news from a far country—like plenteous showers to a parched land. May we be thankful to the Lord for past mercies, and trust him, as we have abundant cause to do, for all that is to come. A well regulated domestic circle is the true source and the permanent seat of social enjoyment. I wish you all to seek it there. But remember upon whom we are dependant for all our social as well as personal comforts. It is God who maketh men to be of one mind in a house. Where religion does not preside in families, concord is at best precarious, and liable to be destroyed by innumerable seeds of disunion, thick sown in our fallen nature.

I got into Falmouth at eleven at night, and found our faithful servants Mary and John waiting for me at the hotel. I certainly felt a pleasure on re-entering a town replenished with objects familiar to my thoughts, and the residence of some who are deservedly dear to me. But this pleasure was damped by the reflection that my home was far distant: in the absence of those who compose it, I felt myself half a stranger. But should I not remember that we are all strangers and pilgrims, travelling onward to an eternal home? What will remind us of this, if change of place and scene does

not? With the same objects in view, and with all our wonted comforts around us, we are often inattentive to the silent lapse of time, which of itself will bring us to our journey's end. But a separation from those we love, though we indulge the prospect of a speedy re-union, has a more audible voice, and bids us prepare for a final removal from this transitory state of things.

Our worthy friends on the Bank, sent to say they were sitting up with the expectation of receiving me as their guest; but I declined disturbing them at so late an hour, and slept at the inn. In the morning I had the pleasure of joining them just as they were beginning family-worship. We ought to esteem it a high privilege to belong to a family who regularly call upon the Lord. Social worship, with a real union of heart and will in the individuals who compose it, is very animating and delightful. But let us remember, that these advantages unimproved, will not only enhance our guilt, but by the force of habit, as well as by the just judgment of God on those who remain impenitent under the means of grace, will indispose us more and more to receive serious impressions, and thus unfit us to be adopted into the family of Christ*.

* Morning and evening devotions were never omitted in his family. The regular course was a portion of scripture, with practical remarks from Henry, and prayer. Visitors were informed

The morning of Saturday was pleasantly employed in taking our friends by the hand. Mrs.

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of the family custom, and invited to join in it. Non-commissioned officers and others in attendance for orders, were likewise called in; and, instead of indicating repugnance to so proper, though unusual an invitation, they shewed by their cheerful compliance and decorous demeanour, that they were pleased both with the service itself, and with such an act of truly christian hospitality.

The insertion of the following circumstances, minute, but characteristic, having been omitted in the proper place, they are now subjoined by way of note.

Soon after his leaving Guernsey, and on his first attendance on divine worship in Hampshire, he unexpectedly found the sacrament was to be given. He was at a loss how to act: not thinking it right to absent himself from the table of the Lord, and yet hardly knowing how to attend with a mind unprepared for the occasion. He prayed for divine direction, and determined to remain, employing the short time he had, in devout meditation. It happened that he had no change about him. Unwilling, however, to pass the plate, he stepped out of church, and went to a public-house, at the door of which the mistress was standing. Making his wants and the occasion of them known, he asked if she would trust a stranger with a shilling. She readily complied: he returned to the church, and participated in that ordinance, which was always a feast to his soul. This circumstance he often remembered with pleasure. The next day he repaid the good woman her loan with thanks.

The other little incident tends to shew the religious firmness of his mind, and his constancy in devotion.

Having walked to Southampton one week-day to attend the prayers of the church, he heard the alarm of fire, and was told it was at Milbrook, where he then resided. His anxiety was immediately excited for the safety of his family; but he did not think

* * * was delighted with the account of her daughter's improvement. Could children but conceive the happy feelings of a parent on such occasions, they surely would not grudge the labour and attention requisite to afford them a pleasure so exalted.

In the evening I went to the old rock, and to-day I have taken my favourite round, and visited all the cottages. I am happy in the thought that you are employed in visiting the schools of the poor: continue, my dearest, to exert yourself in the best of causes. Love to all.

From your very affectionate father, &c.

My dearest Philip, *Falmouth, Aug.* 28, 1811.

A PROMISE is a debt binding on the conscience, and to be discharged according to our power and ability, though inclination and convenience may plead for a dispensation. I however am under no temptation to break my promise to you, which I now

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it right to quit the church till the service was ended, when he directed his steps towards home, full of apprehension. His fears, however, were soon relieved by the answer obtained to his inquiries from those whom he met on the road. They informed him that his house was not only safe, but that the fire was at too great a distance to occasion any uneasiness to the family. Thus we see, that with all his tenderness for his wife and children, and even in the hour of alarm for their safety, nothing could divert him from his religious duties.

sit down to fulfil with pleasure. You, I trust, will be gratified in receiving a few lines from the father whom you love. Your friends here are eager in their enquiries after you, and express themselves greatly interested in your welfare. See the happy effects of a good character. You have left a pleasing memorial of yourself in the minds of your Cornish acquaintance. A strict integrity of conduct, and an amiable propriety of manners, will advance you to the same place in the hearts of those, whether superiors or equals, with whom you are now engaged. Young persons, especially of your sex, are commonly too inattentive to manners; but mere humanity (and much more christian charity) obliges us to a courteous and affable behaviour. Need I add, that a less ingenuous motive, our own secular interest, demands it? The caution of the apostle, "Let not your good be evil spoken of," shews how important it is to attend to the *circumstances* and *manner* of doing a thing, which, though right in itself, may be so done as not only to lose the commendation that is due to it, but even to excite ill-will and resentment. Religion itself may be divested of its native loveliness, by unseemly accompaniments in the sincere but uncourteous professor.

You will likewise bear in mind, that a good name is not only a revenue to be enjoyed, but also a tax to be paid by the possessor, which requires a constant fund of merit to discharge it.

Without disregarding the well-earned favour of men, my dear Philip, be chiefly solicitous to please *Him*, whose favour is better than life itself. The first and noblest of all characters is that of a christian. Soon will this appear in its genuine lustre, when no place shall be found for worldly greatness. Soon will death level all distinctions, except that which must ever subsist between him who hath served God, and him who hath served him not. Search your own heart, and you will discover your mortal disease, your guilt, and your danger; then search the scriptures with that humility of mind, and deep concern, which a discovery so alarming should excite, and you will find an all-sufficient remedy. You are now of an age to do it; delay not, lest you be hardened by the deceitfulness of sin.

The post of last evening brought me a letter from dear James, and one also from my dearest brother. I am apprehensive he will yet delay his passage to England for a few months; but till the fleet arrives, all is conjecture. Events are in the hand of the Lord: with his blessing all will be well: without it the most prosperous circumstances will disappoint the possessor, and leave him naked and destitute of real substantial good. Lord! lift thou up the light of thy countenance upon us, and that shall give us peace in hand, and glory in reversion.

Love to all at Islington, and from our friends at this place, and especially from your very affectionate father, &c.

My dearest Love, *Falmouth, Aug.* 31, 1811.

As my promise of corresponding with the dear children is discharged in part, it is surely time to communicate fully with you, and to tell you how good and gracious the Lord is to me. But how copious the theme, how unequal am I to express what I feel on such a subject! The Lord is ever merciful and good; were we to attain to the years of Methuselah, our obligations to praise him would out-run time; for without a figure, and in the strictest sense, eternity itself cannot pay the debt.

I have felt, as you will suppose, much disappointment in finding that the too confident hope of embracing my dearest brother on his arrival from a distant clime, and after a separation of twenty-five years, is not likely to be gratified. This hope, which I thought well founded, serves to remind me of the vanity of all human calculations; and should dispose me to regard the objects of earthly desire as the royal preacher regarded them; that is, as vanity in their best estate. Soon shall we be stripped of all, and undress in the silent grave; a happy release to the disburthened soul, adhering faithfully to Christ, and removed, far removed from sin and pain, from disappointment and sorrow. If the

Lord see good, he will yet arrive, and we shall be re-united for a season. May it be preparatory to an eternal union hereafter: it is fit we should be tried and tried again, and even then we should be "found wanting." . . . . . All are but instruments; they can neither help nor hurt us, but as an all-ruling Providence appoints. If we can say from the heart, "Thy will be done," the promises are ours. But O! how deceitful is the heart! We know it, my dearest, by the examination of our own, and every thing we see around us confirms the awful truth. Life at best is a dangerous ocean; its halcyon days are few. Storms threaten us from one quarter or another, and there is but one port of safety. Blessed be God, it is always open to the believer.

With respect to my stay here, and the objects connected with it, I do not mean to form a hasty opinion. At present I am incapable of forming any. May the Lord in mercy direct me in all things, and may he ever preserve you and yours.

I am ever, &c.

Falmouth, Sept. 4, 1811.

I HAVE had the pleasure of writing to my other dear children, and now with equal satisfaction send my blessng to the younger part of my beloved fa-

mily.—Love the Lord; be good, and you will be happy now and for ever.

My dear Henry, many inquire after you here, and many worthy people love you: strive to deserve their love, which you cannot do, unless you really are what they think you to be. I hope you prosecute your studies with diligence; to which, if you would make knowledge a blessing, must be added prayer. Keep in mind, Proverbs, ii. 3, 4, 5, and 6. God is the giver of every good gift; but his blessing must accompany the gift, which without it, however good in itself, will not profit the possessor. Learning without grace puffs up the mind, and disqualifies it for the reception of gospel-truth. Beware of self-conceit, and humble yourself in the sight of God, before whom the best of us are miserable sinners. I hope, if I am spared to return, I shall find you improved in all respects.

My dear Rachel will remember that youth is the seed time of life: what you now sow, you may hope, by the divine blessing, to reap hereafter. You little imagine what charming flowers will open to your view, what delicious fruits will present themselves to your taste, if you cultivate an acquaintance with the wise and pious of past ages, and seek the conversation of those who love the Lord. Let me propose to you the example of your dear brother Peter, now in glory. When good

people honoured us with their company, he did not leave the room, but thought it a privilege to hear them; and he treasured up what he heard in his heart. May a large portion of his spirit fall on you.

My dear little Melvill, you know I love you. May I venture to say Mr. L*** will give me a good account of you? I long to hear it. Your affectionate nurse often speaks of you and your dear little sister, with tears in her eyes. If you live to see her old and infirm, you must shew your gratitude for all her care and tenderness to you in your infant helpless state, by cherishing her old age. What you owe to the kindness of your fellow creatures, should remind you of *Him*, in whom you "live, move, and have your being," and who, though invisible, is "about your path, and about your bed, and spieth out all your ways." Whatever you love and value on earth, is derived from him, and *He himself* is incomparably better than all his gifts. In giving you his well-beloved Son, who is one with him, he has not withheld *himself* from you. Can you refuse to give him your prayers, your praise, your best affections, your most dutiful service?

My dearest little girl, I have now a word for you. I love you much, and hope ere long to hear your sweet voice. Tell dear mamma, I expect to

hear that you are perfect in your prayers, and can repeat the commandments. He who rules above, the great and good Being, loves to hear children pray. Jesus, his beloved Son, was fond of little children; he took them up in his arms and blessed them, saying, "Of such is the kingdom of heaven." May you be of the happy number, blessed in and by Christ Jesus.

Finally, my dear children, fear God, keep his commands, love and obey your dearest mother, live in peace and unity one with another; so shall we, who are one family on earth, be united before the throne, and sing praises to *Him* who sitteth thereon, and to the Lamb for ever and ever. Love to all.

From your affectionate father, &c.

My dear James, *Falmouth, Sept.* 8, 1811.

I HAVE for several days intended writing to you, but one thing or other has always happened to prevent it. Yesterday I thought myself secure in the garden-house. Pen, ink, and paper, were all in readiness; my thoughts were collecting, and every thing in train, when one interruption after another broke in upon me, and I was obliged to have recourse to that great thief of time, procrastination.

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. . . . . How often are our brightest hopes blasted,

and how frequently do they end in disappointment! It is however my duty, and indeed a high privilege to be satisfied, that all is well, and even best as it is, because events are in the hands of God, and he has promised that "all things shall work together for good to them that love him." He has yet mercies in store for us; do we not indeed receive them from day to day, and shall we repine at any wordly disappointment which he ordains? Let us but be more grateful, and we shall be more happy. Perhaps this evening's post may clear up my doubts, and bring me better accounts. I desire to be patient and resigned, looking to the Lord Jesus for guidance and protection in this season of perplexity. I find much to do at Pendennis, both in a private and a public way.

Make my special acknowledgments to our good friends Mr. and Mrs. W. You, my dear James, and all of us are under singular obligations to them; and we ought to value their friendship highly. But this and every other blessing is from the Most High. To love the gift, and to be unmindful of the giver, is essential ingratitude. How often have we offended by so doing, and yet our merciful God has not withdrawn his blessings from us? What a powerful argument is this, to excite in our bosoms penitential sorrow, and filial affection! You are now in the spring time of life:

dedicate to the Lord the prime of your days, and he will not forget you in the season of old age, should you live to see it, and in times of languishment and pain, of disappointment and distress. In the hour of death he will speak peace to your soul; and when your earthly tabernacle fails, he will provide you with a better building, a habitation eternal in the heavens.

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Love to your dearest mother, and to all at home by name,

From your most affectionate father, &c.

My dearest Love, *Falmouth, Sept.* 10, 1811.

On this anniversary of my deliverance, let me remind you of the infinite goodness of the Lord. Where can one be found who has such cause to praise and adore his holy name as I have? Who ever experienced such mercies? What a spectacle of complicated human misery did I on this day, thirty-one years past, present to the eye of a merciless foe? The Lord saved me on that day, and has added to my years more than twice the length of his grant to the good Hezekiah. How small a portion of this noble gift has been dedicated to the munificent donor! what hours, nay days, have I squandered! what opportunities have I neglected! what advantages have I misimproved! how striking is the difference between what I am, and what I

ought to be! The future, if my thread of life be not yet run out, cannot now redeem the past; but let me strive, through divine grace, to make the most of it. I have much to learn in things pertaining to the present life; but I desire henceforth to make the word of God my chief study, and to model myself, the Lord enabling me, according to the rules of the gospel. Thus living, I shall not live in vain, whatever trials I may be called to endure; and when my summons to leave this world arrives, I shall depart in peace, looking to that divine Saviour, who is "the way, the truth, and the life." . . . . . .

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. . . . . It appears no longer necessary to remain here, for my dear brother's arrival. Let us commit that longed for event to the Lord: he will "hasten it" in his own good time. We must not think of moving the family at this season; when we have tried a winter in our present residence, and see more clearly the leadings of a gracious Providence, the time will come for a decision. Doubt not that strength will be given us equal to the day.

Our old servants are well in health, and faithful to our interests. Our friends as kind as possible. Love to all, from

Your ever affectionate, &c.

My dearest Love, *Falmouth, Sept.* 14, 1811.

THANKS to the goodness of the Lord, I was made happy by the receipt of your kind letter, last evening; and I now feel great satisfaction in recurring to its contents. Dear Jean I hope is with you, for you require much assistance at present. There is however no use in being anxious about this and that: all events and circumstances are under the control of omnipotent wisdom: nothing is either too great or too small for a mind that is infinite, connecting all things in the golden chain of its eternal decrees. . . . . .

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From your remarks on the comet, I perceive that we have been contemplating and admiring the same glorious stranger, whose light has not been obscured by the rival beams of the whole starry hemisphere. The idea, it conveys to my untutored mind, is that of a world in flames, forced by the arm of omnipotence from its proper orbit, and suffering the vengeance of eternal fire. It reminds me of that dread catastrophe, when the "material heavens of our globe shall pass away with a great noise, and the elements shall melt with fervent heat." The history of this, our speck of creation, is grand and interesting; but when the universal plan of God's providence is unfolded, as it probably will be hereafter, what amazing scenes of justice, power, and goodness will gradually open

themselves to our enlarged view and comprehensive faculties. In our present twilight state, a single phenomenon in the heavens engrosses our attention, and excites conjectures, in which the mind is bewildered and lost. But who sufficiently admires the beauteous order of ten thousand worlds, moving each in its appointed course without the least deviation? Yet even of this glorious material system it may be said,

——"One soul outweighs them all,
And calls the astonishing magnificence
Of unintelligent creation poor."

As sinners, we cannot think too meanly of ourselves; but there is a reverence due to that image of God in which we were created, and which, though lost by the fall, is restored in Christ Jesus.

I have still a hope of taking my departure hence on Tuesday or Wednesday. Love to all.

Your ever affectionate husband, &c.

My dear Jean, *Falmouth, Sept.* 27, 1811.

Tell your dearest mother I can never sufficiently acknowledge her kindness. I received her affectionate letter last evening; it was a great relief to my mind. Many unexpected circumstances have prevented my return agreeably to my anxious wish. I thought it right to put every military point as much as possible in order before I set off.

The weather too has been uncommonly bleak and severe; on this account I thought it better to wait a few days than to be exposed to the very height of the change of the season: it is now improving, and I hope, if the Lord in mercy permit, to leave this on Tuesday morning. I intend, God willing, to write more at large on Monday. The rains have been most seasonable in these parts. Let us be more attentive to mark the good providence of our Lord; we shall then find, that in some respect or other, providences are never wanting to excite and reward our attention; for the whole earth is full of the goodness of the Lord. There is also an extensive field for the exertion of all our powers in the cause of God; and when they are exerted in his cause, a blessing will assuredly follow. Love to all, from, my dearest Jean,

Your ever fond father, &c.

My dearest Love, *Falmouth, Sept.* 30, 1811.

I AM full of anxiety to get home, yet, every thing considered, I think it most advisable, for the reasons before given, to put off my departure till the beginning of next week. To make up for the unexpected delay, I will wave my visit to Devon. If the Lord prosper my wishes, we shall soon meet. The weather has been very stormy: the roads must be in a bad state. . . . . .

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Excuse great haste: love to all our dear and kind friends; and a kiss to the darlings. With an ardent prayer for the divine blessing to you and all who love you,

I remain, your ever, &c.*

My dearest Love,† *Pendennis, Oct.* 9, 1811.

READ in the family with gratitude, Psalm ciii. that most delightful hymn of praise, that you may be enabled to thank him. *I am much better today.* Let no one come down. I hope soon to be able to move into Devonshire. You shall, please God, have a letter every post. As you love me, be easy. Ever and ever, with gratitude to God,

Your most affectionate, &c.‡

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* From the style of this letter, and much more from the writing, which indicated a weak and trembling hand, the fears of the family were awakened for the health of their dearest relative; a letter from Falmouth soon justified their suspicions, and brought the sad tidings of his illness, which however was represented in the most favourable light.

† He had frequently endeavoured to write, with a view to conceal the dangerous state in which he lay, and to prevent any of the family from undertaking the journey; as soon as his hand was able to hold the pen, he resumed his writing, and the anxiety of his wife and children was relieved by receiving these few lines written by himself.

‡ The bright, but transient gleam of hope, which this letter excited, was in a very few days obscured by the alarming intelli-

The following Letter to a much valued friend is, with his permission, subjoined.

My dear friend, Pendennis, Sept. 25, 1811.

A FEVERISH complaint, which returns upon me in the evening, prevents my thinking of Lanarth, previous to leaving Cornwall. I know you will be so kind and considerate as to excuse me, since inclination is not wanting. One duty upon another has hitherto interfered, and at present bodily indisposition makes the least exertion painful, and to borrow a metaphor from scripture, even the grasshopper is become a burthen. I hope, the Lord willing, to bend towards home on Tuesday, and can only promise, if our heavenly Father permit, to make it up by a visit to Lanarth when I next come into Cornwall. Since we cannot now meet, let me be refreshed with a few comfortable lines from you, that I may know of your welfare, and that of your dear family.

I am much interested at present for the Naval and Military Bible Society. The object at which we aim, is to supply the different ships and regiments with Bibles gratis, in the proportion of one

gence that another complaint had attacked a life so inexpressibly dear, a complaint which in a short time terminated his earthly course. This was the last letter his now widowed-wife and orphan-family ever received from him.

to every ten men. The design is good and great. We go hand in hand with that noble bulwark of British prosperity, (the work of God himself) the British and Foreign Bible Society. Can we doubt that much good will be done? The Naval and Military Bible Society is patronised by men of the first rank, or more properly speaking, by the first men in the country. I will send you one of the Reports, and I beg to be permitted to give your name as a subscriber of one guinea *per annum*. It may give you some idea of the operations of this society, to be told, that upon the whole it has sent not less than five hundred Bibles to the different regiments stationed in this garrison. The regiment that lately embarked for Ireland, received forty, and a supply is daily expected for that now on duty here. Some Bibles *they* will be allowed to take with them when they remove, and so on. Thus the seed is sprinkled, if not sown; and looking to the Lord of the harvest, may we not expect success proportionable to the means? If but one soul of a fellow-soldier be saved, who that considers the value of the object, will not think that he has reaped a rich reward of his labour? Lord! grant that I may reflect more on the value of my own, and estimate its worth by the price paid down for its redemption; a price beyond conception. Did *He*, blessed Lamb of God, suffer, bleed, and die for apostate man? How ought my wandering mind to be solemnized,

called home from worldly objects, to contemplate that mystery of redeeming love, "God manifest in the flesh." I often think of the words, impressed on the mind of Colonel Gardiner, at the time of his conversion, and wish to apply them to my own heart and conscience, "Sinner! what have I suffered for thee, and what returns hast thou made?"

I have lately read with great delight, Dr. Buchanan's Asiatic Researches. The Lord make it profitable to my soul. My affectionate regards to your family.

With all affection believe me,
Your sincerely obliged friend.

The following letters from the pen of two eminent divines, received soon after the melancholy event, to which they refer, may perhaps meet the eye of those who are suffering under similar bereavements, and point out to them, as they did to her to whom they are addressed, the only safe and efficacious remedy for a heart-felt grief, too apt to overflow its just bounds, and to disqualify the sufferer, for that double portion of relative duties, to which, at such a calamitous juncture, she is commonly called.

The Rev. Dr. Hawker to Mrs. Melvill.

Plymouth, Oct. 29, 1811.

Dr. Hawker ventures in this way, unnoticed, and uninvited, to mingle his tears with dear Mrs. Melvill, and her weeping little ones around; and to say, may that gracious Holy One, who hath wounded, and who alone can heal, very eminently manifest his presence in the midst of them, and now fully prove that He is and will be the Saviour. Oh! that you may hear his voice, amidst the bereaving providence, which He himself hath appointed, speaking to your inmost affection, in a language similar to that, which he once used to his disciples; "What I do, thou knowest not now, but thou shalt know hereafter."

Will my Lord commission me to say a word to his mourners, which Jesus will bless to their consolation? Then would it be to tell dear Mrs. Melvill, that painful as the trial is, had we as much wisdom, and as much love, as our Jesus hath, who appointed it, the very dispensation we now deplore, we ourselves would rejoice in. Jesus cannot mistake, he cannot err, neither can he cease to love, for then he would be no longer Jesus. Believe me, my dear Madam, my heart is wounded in the moment I write; and if *my* feelings are so much alive, what must *yours* be? Still, my dear friend, the deeper the wound, the

richer the balsam required; the heavier the pressure, the greater the need of some mighty stay to bear up against it. And whom can I propose for either, excepting JESUS, yea, *your* JESUS, and *his* JESUS, whose remains *you* are weeping over, whom *he* is gone to see, and is now rejoicing with for having called him home, and fully and for ever confirmed that promise, "Where I am, there shall my servant be."

Figure to yourself the dear departed saint, looking down from the mansions of bliss, and beholding those he hath left behind, once so near and dear to him, now bathed in tears; while his happy spirit is in the fulness of joy: would he not say to you as JESUS his LORD once said to his disciples, "If ye loved me, ye would rejoice, because I go to my Father."

What could we propose for him of happiness here below, whose poor diseased and dying frame you so lately saw oppressed with all that burthen of sleepless nights, and sickly sorrowful days, which he then waded through, and is now happily relieved from. On *his* account surely not a single tear can fall. And why should selfishness induce sorrow for our *own?* The church hath sustained a loss, it may be said. No, not so; for the church above, and the church below is but one. And what hath JESUS done in removing our dear departed friend,

but only taken him from the outer court to bring him into his inner temple. He hath housed his precious soul safely in the paradise of GOD. Now no hissing serpent shall any more destroy his comfort. JESUS called him to himself in words like those of His to His spouse, so that he is gone "beyond the lions' dens, and the mountains of the leopards;"* he is gone to be for ever with the LORD. Hail! blessed Spirit, would I say, (would it be permitted, or were it suitable, and proper to congratulate him) "it is your FATHER's good pleasure to give *you* the kingdom."

For ourselves, for *you* more especially, to whom this bereavement of the LORD's is particularly directed, I will not say that you have one attraction more to draw you heavenward, for none but JESUS can be the proper object of desire there: but I will say, you have one less to make the world desirable than you had before. May a gracious GOD in CHRIST, who hath loosened this cord below, raise your affections to the LORD JESUS above, "that when CHRIST your life shall appear, *you* also, my dear friend, with your departed husband just gone, may appear with him in glory."

Farewell, my dear Mrs. M. let this afflicting dispensation call our spirits more frequently to the throne of grace. I have been with the KING on

* Song iv. 8.

your account, as well as on my own, since I heard of the event. JESUS is a prayer-hearing GOD; and he is looking on. It was a sweet prayer of poor Hagar's in her distress, "Thou GOD seest me: (for she said,) have I also here looked after him that seeth, and is looking after me?"*

I cannot ask a greater blessing for you and yours, and myself also, than that leaving all creature-comforts, we may be resting wholly upon Creator-fulness, and centre every hope, and every joy, where JEHOVAH centres all His glory; and that is in JESUS. To Him I commit you; with Him I leave you; and remain yours in Him.

R. HAWKER.

The Rev. Thomas T. Biddulph to the same.

My dear Madam, Bristol, Nov. 8, 1811.

THOUGH I am not conscious of having any thing to offer for the consolation of your deeply wounded mind with which you are not already acquainted, yet I cannot refrain from embracing the opportunity which presents itself of sending you a line. If it serve only to assure you how much Mrs. Biddulph and myself sympathize with you, even the sympathy of friends, though it can afford no effectual relief, is soothing to the soul; and while we recollect that our adorable Lord in his agony

* Genesis, xvi. 13.

condescended to accept of creature-comfort, even this is not to be despised.

On Saturday the painful intelligence from Pendennis reached me in a note from Mr. L. And as the dear Governor was partially known and loved in my parish, I endeavoured to improve the afflictive information on Sunday evening from the pulpit. Yesterday I received some further particulars from our friends at Clifton.

My dear friend, what shall I say to you? I have never sustained such a loss as yours, and therefore am disqualified to write about it. I have known affliction it is true; but it has not been like yours. I have lost children, and so have you; but you have lost a husband also, and that husband a phœnix,—endeared to you by twenty-five years spent in the tenderest intercourse. Shall I then endeavour to depreciate your loss? I cannot. There is but one topic I can suggest for consolation—GOD—GOD ALL-SUFFICIENT! Cast thy burden on JEHOVAH, and *He* shall sustain thee,—*He Himself.* Omnipotence, omniscience, infinite love, are all to be considered as connected with the painful dispensation into which you are brought. It has proceeded from the same motive which induced the Saviour to come into the world and to offer himself up a sacrifice on the cross. It is a necessary link in a chain, the last

link of which is to secure glory to God in the highest.

Should you be ready to say, "My burden is heavy,—too heavy for me to bear." Remember, my dear Madam, that if Omnipotence be pledged to support you and your burden, it matters not how heavy your burden be. The weight of a feather without his aid, may be too much for a naturally gigantic mind. With his aid, the feeblest saint, the merest child, may bear up under a millstone. "Without *me* ye can do nothing."—"I can do all things (and it may be added, suffer all things) through Christ who strengtheneth me."

Should you add, "I am unfit for the cares which are now necessarily devolved upon me—I want wisdom and strength for such and such duties—I have been accustomed to *lean* so long that I am disqualified to walk *alone*." Let the declaration made to Abraham recur to your mind. "I am GOD ALMIGHTY," or rather "GOD ALL-SUFFICIENT." The broken reed has failed, but the rock of true support remains; and his strength is made perfect in weakness. The weakness of the creature affords the opportunity for displaying the power and grace of THE ALL-SUFFICIENT.

But "the separation is most agonizing." It is.

But in God you may still meet and enjoy communion. Still *one* in HIM. Your beloved husband is in the upper part of the presence-chamber. You are for a while in the lower. But the distance is imaginary. You are both still looking at one and the same object; you by faith,—he in open vision. Christ is the uniting point. And even the difference in the manner of deriving happiness from the well-spring of life will be of short duration. You are on the threshold of glory as a believer in Jesus, whereas your beloved has stepped over it. All that is between you is the narrow threshold of a few years or days. The partition is thin, so thin that the sound of your beloved's voice may by faith be heard, and you join in his notes of praise. His notes and your's harmonize, and Jesus is the object of celebration in both.

Pardon, my dear Madam, this hasty scrawl. May he who is "the friend born for adversity," be near and comfort you! May his presence be your stay!

Believe me, with most affectionate sympathy, in which Mrs. Biddulph unites,

Your faithful friend and servant,

THOMAS T. BIDDULPH.

As the following Hymn was a favourite with the deceased, and conveyed much comfort to him nearly in his last hour, and as it is not contained in the more common selections, we have been induced to insert it here.

JESUS, I love thy charming name;
'Tis music to my ear;
Fain would I sound it out so loud,
That earth and heav'n might hear.

Yes, thou art precious to my soul,
My transport and my trust;
Jewels to thee are gaudy toys,
And gold but sordid dust.

All my capacious pow'rs can wish
In thee most richly meet;
Nor to my eyes is light so dear,
Nor friendship half so sweet.

O may thy grace still cheer my heart,
And shed its fragrance there!
The noblest balm of all its wounds,
The cordial of its care.

I'll speak the honours of thy name
With my last lab'ring breath;
When speechless, clasp me in thy arms,
My joy in life and death.

DODDRIDGE.

THE TRUE CHRISTIAN EXEMPLIFIED.

A SERMON,

PREACHED AT

Ely Chapel,

ON SUNDAY, NOVEMBER 24, 1811,

BY

JOHN WILCOX, M. A.

MINISTER OF ELY CHAPEL;

LECTURER OF ST. GEORGE'S, SOUTHWARK;

AND CHAPLAIN TO THE RIGHT HON. THE EARL OF KINGSTON.

ADVERTISEMENT.

THE distinguished character of the subject of this discourse, as one who fulfilled the duties of his station in an eminent degree, both in public and private life, could not fail to excite the respect and attention of every person in whose estimation an amiable disposition, inflexible integrity, and modest yet unshaken piety, are virtues worthy to be imitated and admired. For the several last months of his life, it was my privilege to know him intimately; and though compared with others, my acquaintance with him was very imperfect, yet I enjoyed his society long enough to be assured, that by his death, they who knew him best experienced the heaviest loss. As a friend, I owed some tribute to his memory; but a conviction of my inability to do justice to his worth would have imposed silence, had I not considered another connection subsisting between us, that he was a member of our Congregation, a stated communicant at the Lord's table with us, and a valuable visitor of the Society recently formed among us for visiting and relieving the sick and poor.

In all of these he was uniformly punctual and attentive. Although he had a considerable distance to walk from his residence, he was among the first to present himself in the house of God; unlike too many, who appear to think the liturgical service of the Church of England undeserving their attention, as though they had no sins to confess and ask forgiveness for, no mercies to acknowledge, no blessings to entreat. At the celebration of the Lord's Supper too, his deep devotion was evident to the least attentive beholder; and with respect to his conduct as a visitor of the Humane Society, the consolation he administered, the instruction he imparted, and the attention to the concerns of eternity he excited in the hearts of those within his circle, are the strongest testimony how highly fitted he was for this charitable office, which his desire of being useful prompted him to undertake, while at the same time they revive in our recollection, the severity of the loss we have sustained.

When I conceived an attempt to improve the death of our beloved friend, it was far from my design to present to the public that composition which could only be put together amidst a pressure of unceasing engagements; nor would any thing have induced me to comply with the request of the Congregation, but the knowledge of the motive which influenced them in making it. They

have asked it, as a remembrancer of their duty, as an incitement to its discharge, and in the hope that some good may be done among themselves.

My object in printing this Sermon, being neither fame nor emolument, whatever defects may exist in its composition, they will, I persuade myself, meet with indulgence by those who seek in it rather the improvement of so afflicting a Providence, than the gratification of a critic's taste.

J. W.

A SERMON

PREACHED AT

ELY CHAPEL,

ON SUNDAY, NOVEMBER 24, 1811.

ACTS, X. 2.

A DEVOUT MAN, AND ONE THAT FEARED GOD WITH ALL HIS HOUSE, WHO GAVE MUCH ALMS TO THE PEOPLE, AND PRAYED TO GOD ALWAYS.

WHEN death executes the decrees of Heaven, and dissolves the nearest ties of nature; when, by removing from our embrace the beloved companions of our journey, he makes us feel, what, in the uninterrupted enjoyment of domestic and social intercourse, we are so apt to forget, that we are only pilgrims travelling to a distant country; the stroke, like a flash of lightning that warns the benighted traveller of some unheeded danger, serves to arouse our senses and stamps mortality on every thing below. We as a congregation, some of us as friends, and others as relatives, are called to serious reflection by one of those providences which are daily thinning the ranks of

life. Of those, who for several months have walked with us in the house of God, we are now called to remark in the emphatic language of Jacob's sons, ONE is not: no longer the tenant of an infirm and ailing tabernacle, our friend, our brother, and in point of godly experience, our father too, has laid aside the armour in which he fought and conquered, and is now triumphing in that glory for which the grace of the great Captain of his salvation so maturely prepared him.

In the dissolution of our fellow creatures which is taking place daily and hourly around us, truth compels us to acknowledge that we meet with more cause for mourning and apprehension, than for assurance and joy. While the scoffer and the infidel forbid the most extended charity to hope in their death, the careless and the lukewarm, the formal christian, and the wavering professor, bequeath to their surviving friends, nothing but anxious doubts and fears as to their final condition. It is not to such a death I would direct you, my brethren, on the present occasion; I will not lead you to the tomb of one, whose inconstancy in religion during life damps expectation after death; much less of one whose sceptical opposition to the doctrines or wilful neglect of the duties of the gospel of Jesus, excludes all scriptural hope of a glorious resurrection; my privilege (and a distinguished privilege it is) points to the life and

death of a sinner indeed, but a sinner saved; a sinner, according to his own repeated expressions of gratitude, snatched as a brand from the burning. The task which I have now imposed upon myself, to my feelings as a man, cannot be gratifying; for what afflicted friend would re-open the grave of the dear departed, and by renewing the remembrance of his excellencies, remind himself of how much he is bereaved. A sense of duty rather than my own inclination has suggested the subject of our present contemplations; a duty I owe to Jehovah Jesus, that the freeness of his electing love, the riches of his grace, and the wondrous dealings of his Providence may be seen, admired and extolled; a duty also which I owe to you, that beholding in the state of this deceased saint, what great things the Lord had done for him, how the Spirit regenerated his nature, renewed him to holiness, and gradually fitted him for regions of unfading glory, you may be stirred up so to copy after him, as finally to reign with him in endless felicity.

The words selected for the text, though originally descriptive of a stranger to the revealed will of Jesus concerning sinners, contain the character of a true Christian; a character we profess, a character our departed friend sustained in an eminent degree. Like Cornelius, he was bred to the art of war; like him, by honourable service, and

through the extremest perils, he attained considerable rank; but more than all, like him, "he was a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always."

To deduce improvement from this passage, let us briefly consider the Christian in his life, in his death, in his present experience, and his future reward.

In his life he is devout. This is a comprehensive term: it implies a weanedness of heart and affection from the world: that the Lord Jesus is the only object deserving his primary regard; it acknowledges him to be God over all, blessed for evermore. The devout man, is necessarily humble, teachable, obedient to God in all things, as far as by grace he is enabled. The world which once engrossed his whole soul, now exhibits a vanity, disappointing its giddy votaries. Time and sense no longer enslave his mind; he becomes comparatively dead to surrounding objects, but alive unto God, through Jesus Christ: his meat and his drink is to do the will of his heavenly Father. This devotedness to the cause of the Redeemer will necessarily expose him to hatred and reproach; for as the carnal heart is enmity against God, and speaketh evil of things which it knoweth not, so all they that will live godly in Christ Jesus,

must suffer persecution. Like the mariner, however, tossed and buffeted as he may be by the raging winds, he holds on a steady course; his compass enables him to adhere to the object of his voyage, till having weathered the storm he arrives in the haven where he would be. We remark further, that a devout man aims at the glory of God in all his undertakings; every selfish principle is forgotten, every inferior consideration absorbed in the great object of honouring Jehovah, and extending the Redeemer's kingdom.

A second feature in the Christian character presents itself in the text, that he is one who fears God with all his house. It is not to be conceived, that no one can be a Christian, the members of whose family are not God-fearing people; but no one who is a Christian will abstain from unceasing exertions to bring them up in the fear of the Lord. In other words, the true believer makes religious exercises a part of his domestic economy; not content with leading his children and dependents to the public service of their God, he summons them to private worship, nor suffers any minor concerns to interrupt their morning and evening sacrifices. The works of the Creator, his benificence, and their dependance on him; the salvation of Jesus, his dying love, his precepts, and the riches of his grace, are the sweet themes of conversation. The religion of such a family moreover, is not confined

to stated forms or seasons; but (to quote the figurative language of a pious minister now in glory,) is like sugar, which diffuses its sweetening property through the whole body to which it is applied. To such a circle we may confidently bid you look for peace; what tranquillity and content! no angry bickerings nor strife, for the fear of God excludes such discordant intruders; loving and beloved by each other they travel on towards Zion in sweetest harmony, a little heavenly band.

The third characteristic of the real Christian mentioned in the text, is a benevolent and liberal disposition. How many are there in the world who lay claim to the name of Christian, that close their ears to tales of woe, and refuse that aid which supplicating sorrow needs. We do not marvel that the sensualist and voluptuary are strangers to the suggestions of humanity; but when we behold professors of the gospel of Jesus, either entirely withdrawing from the suit of real distress, or administering thereto with a niggardly hand, their profession becomes questionable, and only tends to reproach the character they assume. The gracious man, feeling how much he is indebted to free, unmerited mercy, dares not close the bowels of his compassion while he has one talent left unemployed; and estimating his duty, not by what he has done, but by what remains to be performed, he seeks the afflicted sons of poverty, and administers

according to his ability to their necessities. How much, therefore, do you deceive yourselves, ye pretended disciples of Jesus, whose hands and hearts are not constantly employed in dispersing abroad and giving to the poor. Though you may appear to your fellow creatures devout, and maintain the outward form of religion in your family, yet if you are wanting in christian charity, ye are self-deceivers.

The last particular mentioned in the text as demonstrating the Christian character is at least equal in importance to those preceding. Cornelius is described as having been habituated to constant prayer. How much this duty and privilege are neglected by the best among us, our deadness of heart, the little progress we make in the divine life, the power of sinful temptations over us, and distressing doubts and fears that harass and torment our minds are undeniable evidences. Sweet and profitable as this exercise is, yet what Christian does not feel its difficulty, the distractions of thought, and the inability of utterance which oppress and impede the devout suppliant in his addresses to a throne of grace. The duties, however, of the believer are neither to be abandoned on account of their difficulty, nor relaxed in by reason of his natural infirmities; "My grace is sufficient for thee,"* should encourage the most feeble to persevere, and that Power which can change a

* 2 Cor. xii. 9.

persecuting into a praying spirit, is able to impart the gift of constant unceasing supplication: be it, however, observed, that this phrase refers to the general prevailing frame of mind rather than to the expression of our petitions, prayer consisting more in the spirit than in the language of the lips.

So much is suggested by the text as to the outlines of a Christian's character in LIFE. What the death of such an one must be, is obvious enough. Not only by the law of nature which prescribes certain effects to flow from corresponding causes, but most satisfactorily by the word of God are we assured that his end is peace. The life of the righteous cannot but secure his death: serene in the approach of eternity, he beholds the heavens opening to receive him, and though his mouldering corpse must for a season become the tenant of that house appointed for all living, yet he lies down to sleep the short sleep of death in sure and certain hope of a glorious resurrection; "I know," says he, "that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." *

Time will not allow me to do more than thus

* Job, xix. 25, 26, 27.

glance at the life and death of a believer in Jesus; let us proceed to observe a little of his experience. Though "devout," let no one imagine his course to be uninterrupted by various trials and sharp conflicts. In addition to his troubles as a man, to which all are born, his Christian profession will expose him to more than ordinary difficulties. In the former character he participates in all the miseries of frail human nature; in the latter he has to contend with a triple foe, the devil, the world, and the flesh. The best of men are not exempt from various causes of anxiety and care, and though it is their privilege to "cast their care on Him who careth for them," yet their faith is not always so strong as to raise them superior to painful solicitude. The duties of a family, and of our stations (especially if they be public) in society, will yield no small degree of disquietude to an affectionate and honest mind. But let it be understood that all these agitations, however great in number and degree, only serve to purify a subject of grace of his remaining dross, exhibit the pure metal more clearly, and glorify that almighty arm of love which corrects in order to amend, and afflicts his people that he may draw them nigher himself and fit them for a purer world.

In this painful exercise, the enemy of souls is ever active in persuading them to cast away their confidence, and in injecting doubts and fears the

most distressing: but the grace of Jehovah is more than sufficient to support the humble believer under, and deliver him out of these grievous assaults; his language will be, "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him, against that day."*

Severe as the Christian's experience is, one truth is revealed, which sweetens the bitter cup, and blunts the edge of sorrow; he is not only assured that these afflictions are working out for him a far more exceeding and eternal weight of glory, but that this glory is at hand. Every departing hour brings him nigher eternity; every pain of mind and body leaves one less to be endured; the adverse storm drives his bark forward to the Refuge from every storm and tempest; till at length the welcome moment comes and liberates him from toil and trial? Liberates him did I say, from toil and trial? O yes, infinitely more; he is then not only at rest from his labours, no longer troubled by the wicked, but blessed, for ever blessed with the Lord; he exchanges heaviness for joy, tears and mourning for songs of gladness, anxious fears for shouts of victory; his harp, unlike the one on earth, so often hung upon the willows, is tuned to sounds celestial, and swells the praises of redeeming love: there he meets the prophets, apostles,

* 2 Tim. i. 12.

and martyrs of every age; in sweetest intercourse they wait the resurrection dawn, when in a perfect glorified body they shall rise triumphant to the skies, and dwell for ever with the Lord.

Faint indeed is this attempt to describe the character, life, death, and recompense of a real Christian. Happy, thrice happy they, who, experiencing the power of God in their hearts, are humble, sincere followers of them, who, through faith and patience, inherit the promises. It is death which strips the man of disguise, the counterfeit believer may pass current in the world, but when disunion of soul and body are about to ensue; when the awakened conscience anticipates its final doom, and beholds its everlasting destiny, calm, settled peace, waiting to be gone, or distracting horror, shrinking from the scene will bespeak its future condition.

Next to the anxiety we must feel each for the salvation of his own soul, the longing desires which actuate every gracious heart for the happiness of those dear to him in the flesh, are both natural and to be encouraged. Some go down to the grave in such a state as to prevent the expressions of scriptural confidence; others, alas! what multitudes, of whom the utmost extent which charity will permit us to go, is, to be silent. But here and there a spiritual planet, for a season is exhi-

bited to our dark hemisphere, and having shone its appointed time with steady, yet borrowed light, sets to rise again in another world, where no mists nor vapours obscure its lustre.

Striking as this figurative language may appear, those who knew our departed friend, must allow its application to him to be neither forced nor unjust. The latter years of his life were, in a spiritual sense, shining years; not the glitter of pomp and pageantry; not the imposing dazzle of the pharisee, nor the wild sallies of mistaken enthusiasm. He shone without wishing to be seen; he shone as a soldier, as a man, as a Christian, as a husband, as a father, as a friend: he shone, not for himself, but for God's glory and the good of man. Of such a character, so rare in present days, to say nothing would be ingratitude to that God, whose grace made him what he was: and to say but little, could do but little good, where all which can be said tends to advantage. Let me premise here, that neither the suggestion of surviving relatives nor the importunity of friends has influenced me on the present occasion. I saw, I knew, I loved, admired, and fain would imitate the dear departed, and am led to point him out to YOU my BRETHREN, my SPIRITUAL CHARGE, as one whose closing days you will do well to emulate, that when your summons comes, your latter end may be like his.

It has already been remarked, that he was bred to the profession of arms. At an early age, he left his native country and his father's house for the distant plains of Asia. On his passage thither he was seized with an inveterate fever, which, in the estimation of his medical attendants, would unavoidably terminate his life. But Jehovah had otherwise decreed: the most violent disease, as well as the raging sea, is under the controul of Heaven, nor can either remove a child of God from time to eternity, till the divine purpose is accomplished, and those whom He loves are fitted for glory.—After his arrival in the East, his health being restored, a new scene of imminent peril and providential deliverance took place. He was sent on a fatal expedition, in company with a small body of troops, and fell into the hands of a sanguinary foe. The events of that period demand our adoration as well as admiration of Jehovah. In the commencement of the battle a musket ball passed through one of the arms of our departed friend and grazed the other, and but for having turned round at the instant to give the word of command, the ball must have gone through his body. Another ball shortly after passed through his left arm, a cut from a sabre wounded his wrist, and in a few minutes, a horseman with a scythe fastened to the end of a long pole, cut him dreadfully on the back of the neck, and dashed him on the ground. Here for more than two days and

nights he lay on the burning sands, without refreshment, exposed to wild beasts, his wounds bleeding, and having for a pillow the decapitated body of a fellow soldier. These were sufferings from which nothing but the superintendance of God could have delivered him; but there remains a still more striking display of the love and goodness of the Lord. Having lain thus long in so wretched a condition, and wishing to shorten his agony, he endeavoured to grasp his dagger to terminate his existence—but no—Providence forbad it; his hands, disabled by wounds, refused the murderous office, and after being stripped naked by the enemy, and treated with the greatest inhumanity, he was cast into a dungeon, where he remained four years.

Such were the sufferings of him who is now removed from all suffering, yet he knew not then, that it was the Lord who saved him out of the hand of his enemy. Some considerable time had elapsed after his return to England before the light of divine truth shone into his mind; from that period it may be emphatically said of him, that he grew in favour both with God and man. As grace refined his amiable disposition, and gave a right bias to his faculties, he seems only to have been seen to be admired, to have been known to be beloved. All that my poor pen and tongue can say in attempting to relate what God had made

him, is but like the feeble glimmering of twilight, that lingers behind the setting sun. For YOUR example, and to the praise of the grace of Christ, he was a Christian; nor can I describe his character more aptly than in the words of the text, "a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always." As a father, his children will never see his equal: should they ever become parents, may they remember who and what their father was. As a husband,—but I cannot express his worth—he was all an affectionate wife could wish. With reference to his military profession, we need only wish that all our officers resembled him. Nor can I, in justice to his memory, omit what he was to the soldiers under his command. Nor cruelty nor lordly power was ever exercised by him. He was the poor veteran's friend, as his generous grants to aged invalids, of land from his own domain, exemplified. They have sustained a loss, probably never to be repaired; their counsellor, their benefactor, and their spiritual guide is removed—his heaven-directed admonitions, his affectionate exhortations about the things which belonged to their peace, shall be heard no more.—As a friend, he was firm, loving, and sincere: as a benefactor to distress extremely liberal: as a lover and restorer of peace eminently distinguished.

In the division of his time, he was punctual

and exact. To God, his public duties and his family, he entirely devoted himself; his relaxation from the cares of life, consisted in what every good man's should—in instructing his children, visiting the sick, and going about doing good. In one of these capacities he was no small loss. He was one of our little number, who, going forth with the funds of our Humane Society, impart temporal relief, and offer spiritual instruction—but alas for our poor, his visits are ended; no more will the language of his lips bring consolation to their ears, his race is run, he rests from all his labours.

A volume of interesting particulars might be easily extracted from such a life, but we shall now proceed to conclude with the improvement the subject suggests. WE ARE CALLED ON in the short sketch of our friend's history, to contemplate the divine interpositions of Providence in his behalf. His recovery from a disease declared to be unavoidably fatal: his preservation on the field of battle, covered with wounds, either of which was enough to prove mortal, and above all, the almost miraculous prevention of his endeavour to commit suicide, proclaim aloud the power and goodness of Jehovah. In his experience is fulfilled the promise made to Jacob, "I am with thee and will keep thee in all places whither thou goest, and will bring thee again

into this land; for I will not leave thee, until I have done that which I have spoken to thee of."* WE ARE CALLED ON to admire the dealings of divine wisdom. Truly may we say with the pious poet—

"God moves in a mysterious way,
"His wonders to perform."

WE ARE CALLED ON to witness the hardness of heart, which all of us bear about us till we become the subjects of grace. The very extremest sufferings were insufficient to awaken our beloved friend to a sense of divine things. O how much does it behove us to pray God that he will take away from us all hardness of heart!—WE ARE CALLED ON to witness the transforming influence of the Holy Spirit. Although he was uniformly moral, before he was a subject of grace, yet afterwards what a change took place! meek, patient, resigned, trusting his all in the Lord's hands, he died as he for some years had lived, in full affiance on the merits of a crucified Jesus. The last words he expressed in this world were at once a proof of his being nothing in his own eyes and the Redeemer being his all in all—"None but Christ," said the departing saint, "none but Christ."

This providence which hath removed one of

* Gen. xxviii. 15.

the most excellent of the earth, speaks the language of consolation, for while self-gratification mourns his departure, we know that he is eternally happy. Ye who are the relatives of so bright an example, we would at once sympathise and rejoice with you: we would stimulate you to walk in his footsteps; to avouch HIS God, to be YOUR God; to cast your care upon Him who is the father of the fatherless, and defendeth the cause of the widow. Remember what HE said under family bereavement when his elder son met a watery grave: "God is love, the Lord gave and the Lord hath taken away." And above all let your love for him below incite you to strive diligently that you may join him above, where separations no more take place.

Finally, let us not forget the improvement held out to OURSELVES. With him we have worshipped here; with him some of us have been intimately acquainted; with us he has often eaten and drank at the Lord's table; he lived a Christian, he died a saint. To what did he ascribe the whole? to grace, sovereign grace; the electing love of God singled him out from eternity; the Lord was with him, though he knew it not, when he traversed the trackless deep; when he lay among the slaughtered heaps; when he languished in an eastern dungeon; when his torture suggested self-destruction, the Lord was with him,

and at last revealed himself to him and in him, and brought him through the furnace purified as silver. Farewell, glorified spirit! may the desire of meeting thee again animate us to follow thy example; may devotion to God, family and personal religion, benevolence to our fellow creatures, and an habitually praying spirit, be evidences to ourselves that we are ripening for glory, and to our survivors, when we have departed this life, that like thee we have entered into the joy of our Lord.

May our lives, through grace, be such, as that when we depart this world, we may leave a similar testimony behind us, of our sure and certain bliss. May the Holy Ghost be our guide and sanctifier, and renew us unto holiness of heart and life; that WE too may die the death of the righteous, and that our latter end may be like his.

THE END.

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